# THE PASSION PLAY
AT
# OBERAMMERGAU
1930

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STEAD'S GUIDE

# THE PASSION PLAY

AT

# OBERAMMERGAU

# 1930

## THE COMPLETE ENGLISH TEXT OF THE PLAY

**By special arrangement with the Community of Oberammergau**

COPIOUSLY ILLUSTRATED
WITH A COMPLETE SERIES OF
PHOTOGRAPHS OF THE PLAYERS OF 1930
TABLEAUX, SCENES, &c.

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# PREFACE 1930.

Mr. William T. Stead, the Author of the 1900 and 1910 editions of this book, who had made a close study of Oberammergau, perished in the "Titanic" disaster.

In issuing this new edition we cannot but recall this famous writer who was greatly beloved at Oberammergau and its neigbourhood. We seek to continue the work to which he was so passionately devoted. The whole book has been revised, and the text is in strict accordance with the 1930 play-book. The articles about "The Play and the Players", and "The Theatre", as well as the travel section are entirely new. The book has again been lavishly illustrated, with the latest pictures of scenes and actors.

Just before going to press we received a short autobiography from Alois Lang, the impersonator of Christ. We were fortunately still able to insert that interesting little story which, we do not doubt, will meet with general approval. We feel sure that "Stead's Guide" (which facilitates the understanding of the play more completely than any other book) will win the same number of friends as in former years. We regard it as an honour to quote once more Mr. William T. Stead's eloquent introduction.

Ernest Benn Ltd.
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Munich

# PREFACE TO THE 1910 EDITION.

TWENTY years ago I visited Oberammergau for the first time to obtain a little rest and to witness a performance which was being very warmly discussed throughout the whole of Christendom. Nothing was further from my thoughts than to write a book about it. But imagine my astonishment on discovering that not one of the so-called "Guidebooks" had the faintest claim to give an account of the Passion Play as it was actually being played. I therefore set to work and succeeded in producing a very accurate text of the Play. So accurate indeed that it was used by the performers themselves in studying their parts.

The popularity of the book proved so great that in 1900 an official German Textbook was issued for the first time. I again brought out my Guide in that year and the reception of it was so hearty that I am once more producing the work.

As to the English version it will be observed that I have departed from the usual method of giving a merely textual translation. While translating as closely as possible the actual text I have thrown the speeches of the performers into a narrative so that while following the movement of the play the accompanying description will enable the spectator at any moment to find his place. Where so much depends upon the action that takes place on the stage, the mere words convey little or no idea of what is actually happening and the only alternatives were either to perpetually interrupt the text of the drama by numerous stage directions, or to throw the whole of the dialogue into the form of a narrative. I have adopted the latter course, not only because it is most simple, but because it will enable thousands who will never visit Oberammergau to read the story without the difficulty that invariably attends the reading of a drama.

W. T. Stead.

# THE STORY THAT TRANSFORMED THE WORLD.

(By W. T. Stead.)

This is the story that transformed the world!

This is the story that transformed the world!

Yes, and will yet transform it!

Yes, thank God, so the answer comes; and will yet transform it, until Thy Kingdom comes!

This is the story that transformed the world. I awoke shortly after midnight, after seeing the Passion Play at Oberammergau, with these words floating backwards and forwards in my head like a peal of bells from some distant spire. Backwards and forwards they went and came, and came and went!

This is the story that transformed the world!

This is the story that transformed the world. And then in the midst of the reiterated monotone of this insistent message came this glad response from I know not where.—Yes, and will yet transform it! And then the two met and mingled, strophe and antistrophe, one answering the other, "This is the story that has transformed the world. Yes, and will yet transform the world!"

I tried to sleep, but could not. It was as if church bells were pealing their sweet but imperious music within my brain. So I got up and wrote.

All is silent save the ticking of the watch by my bedside; silent as the stars which gleam down from the blue sky above the cross-crowned crag, which stand like some gaunt sentinel keeping watch over the village at

OLD COUPLE ON THE WAY TO CHURCH.

its foot. Herod, our host, sleeps soundly, and Johannes, wearied by his double service of waiter at the hotel and his rôle in the sacred play, is oblivious of all. The crowded thousands who watched for hours yesterday the unfolding of the Passion of Christ Jesus of Galilee have disappeared, and I am alone.

But not alone. For as real and as vivid as that same crowd of yesterday seem to me the thronging memories of other days, of the centuries that rise between the time when Jesus really lived on earth and to-day. Nearly nineteen hundred years have gone since all that we saw represented yesterday was no mere mimic show but deadly tragic fact; nineteen hundred years during which the shaping power of the world has been that story. The old, old story, never before so vividly realised in all its human significance and its Divine import.

Its human significance, for, thank God, we have at last seen Jesus as a man among men, a human being with no halo round his brow, no radiance not of this world marking him off apart from the rest of us his fellow-men, but simply Jesus the Galilean, gibbeted on the gallows of his time, side by side with the scum of mankind.

And it was this story that transformed the world! "Thou hast conquered, O pale Galilean!" Over how many tribes and nations and kindreds of men? On this very spot, by the side of the swift-flowing Ammer, what strange rites were being celebrated long centuries after the cry of victory over death burst from the lips of the Crucified, and yet here we stand to-day.

Oh, the wonder of it all, the miracle of miracles surely is this! That this story should have transformed the world. For after all, what was the Passion? Looked at as we looked at it yesterday, not from the standpoint of those who see the sacred story through the vista of centuries that have risen in splendour and set in the glory of the Cross, but from the standpoint which the actors on the stage assumed yesterday, what was the Passion? It was merely a passing episode in the unceasing martyrdom of man. Think you that of the thirty thousand Jews whom the humane Titus by a mere stroke of his stylus condemned to be crucified round the walls of Jerusalem forty years after that scene on Calvary, none suffered like this? For them also was reared the horrid cross, nor were they spared the mockings

and the scourgings, the cruel thirst, and the slow-drawn agony of days of death. And among all that unnamed multitude how few were there but had some distracted mother to mourn for him, some agonised Mary to swoon at the news of his death? Jews they were, as he was. Hero souls, no doubt faithful unto death, and now, let us hope, wearing a crown of life; patriots who knew how to die in the service of the land which their fathers had received from God, and of the Temple in which was preserved His Holy Law. But their self-sacrifice availed not even to save their names from oblivion. Their martyrdom was as powerless to avert the doom of the chosen people as the bursting of the foam-flakes on the sand is to arrest the rush of the returning tide.

Why, then, should the death of one Jew have transformed the world, while the death of these uncounted thousands failed even to save the synagogue?

Why? That is the question that the Passion Play forces home—a question which never even comes to the mind of those who are accustomed from childhood to regard this Jew as mysteriously Divine, not so much man as God, cut off from us and our daily littleness by the immeasurable abyss that yawns between the finite and the infinite. This greatest of all the miracles, the coming of Christendom into being, has become so much a matter of course that we marvel as little at it as we do at the sunrise—which, also, in its way, is wonder-worthy enough. Think, for a moment, of how many myriads of fierce heathen, worshipping all manner of proud ancestral gods, have gone down before the might of that pale form. Civilizations and empires have gone down into the void; darkness covers them and oblivion is fast erasing the very inscriptions which History has traced on their tombs. But the kingdom which this man founded knoweth no end. The voice that echoed from the hills of Galilee is echoing to-day from hills the Romans never trod, and the story of that life is rendered in tongues unknown at Pentecost. The

more you look at it from the standpoint of the contemporaries of the Carpenter of Nazareth, the more incredibly marvellous it appears.

And that is the great gain of the Passion Play. It takes us clear back across the ages to the standpoint of those who saw Jesus the Galilean was but a man among men. It compels us to see him without the aureole of Divinity, as he appeared to those who knew him from his boyhood, and who said—Are not his brethren still with us? It is true that it is still not real enough. The dresses are too beautiful; everything is conventional. We have here not the real Christ, the Jew, the outcast, and the vagabond. For him we must wait till some great realist painter may bring us reality. But even behind all the disguises of conventional Christian art, we have at least a sufficiently human figure to elicit sympathy, compassion, and love. We get near enough to Christ to hear the blows that fall upon his face, to appreciate the superior respectability of the high priests, and to understand the contempt of Herod for "the king of fools." Not until we start low enough do we understand the heights to which the Crucified has risen. It is only after realising the depth of his humiliation we can begin to understand the miracle of the transformation which he has wrought.

Nor is that all. It is the greatest thing, but it does not stand alone. For besides enabling us to realise the story which transformed the world, it enables us to understand the agency by which that story effected its beneficent revolution. I learned more of the inner secret ot the Catholic Church in Oberammergau than ever I learnt in Rome. Yet there is nothing distinctively Roman about the Passion Play. With the exception of the legend of St. Veronica, with which Gabriel Max's picture has familiarised every Protestant who looks into a photograph-shop, and sees the strange face on the handkerchief, whose eyes reveal themselves beneath your gaze; there is nothing from first to last to which the Protestant Alliance could take exception. And yet

it is all there. There, condensed into eight hours and less, is the whole stock-in-trade of the Christian Church. It was in its effort to impress that story upon the heart of man that there came into being all that is distinctively Roman. To teach truth by symbols, to speak through the eye as much as the ear, to leave no gate of approach unsummoned by the bearer of the glad tidings of great joy, and, above all, in so doing to use every human element of pathos, of tragedy, and of awe that can touch the heart or impress the imagination—that was the mission of the Church; and as it got further and further afield, and had to deal with rude and ruder barbarians, the tendency grew to print in still larger capitals. The Catholic Church, in short, did for religion what the new journalism has done for the press. It has sensationalised in order to get a hearing among the masses.

Protestantism that confines its gaze solely to the sublime central figure of the Gospel story walks with averted face past the beautiful group of the Holy Women. Because others have ignorantly worshipped, therefore we must not even contemplate. But plant Mr. Kensit or Messrs. Morgan and Scott in the theatre of Oberammergau, let them look with dry eyes—if they can—upon the leave-taking at Bethany, and then as the universal sob rises from thousands of gazers, they will realise, perhaps for the first time, how intense is the passion of sympathy which they have sealed up, how powerful the emotion to which they are forbidden to appeal. The most pathetic figure in the Passion Play is not Christ, but His mother. There is in Him also sublimity. She is purely pathetic. And after Mary the Mother comes Mary the Magdalen. Protestantism will have much leeway to make up before it can find any influence so potent for softening the hearts and inspiring the imaginations of men. Even in spite of all the obloquy of centuries of superstition, and of the consequent centuries of angry reaction against this abuse, these two women stand out against

the gloom of the past radiant as the angels of God, and yet the true ideals of the womanhood of the world.

Yes, this was the story that transformed the world! This and no other. This it was which, to make visible, men carved it in stone and built it in the cathedral, and then, lest even the light of Heaven should come to the eye of man without bearing with it the Story of the Cross, they filled their church windows with stained glass, so that the sun should not shine without throwing into brighter relief the leading features of the wonder-working epic of His life and death. Wherever you go in Christendom you come upon endless reproductions of the scenes which yesterday we saw presented with all the vividness of the drama. The cross, the nails, the lance have been built into the architecture of the world, often by the descendants of the men who crucified their Redeemer—not knowing what they did. For centuries Art was but an endless repetition in colour or in stone of the scenes we witnessed yesterday, or of incidents in lives which had been transformed by these scenes. The more utterly we strip the story of the Passion of all supernatural significance, the more irresistibly comes back upon the mind the overwhelming significance of the transformation which it has effected in the world.

Why?—I keep asking why? If there were no divine and therefore natural law behind all that, why should that trivial incident, the crucifixion of one among the unnumbered hosts of vagabonds executed every year in the reign of Tiberius and the Cæsars that followed him, bring us here to-day? Why are railways built and special trains organized and six thousand people gathered in curiosity or in awe to see the representation of this simple tale? How comes it, if there were no dynamo at the other end of that long coil of centuries, that the light should still be shining at our end to-day? Shining, alas! not so brightly as could be wished, but to shine at all, is that not in itself miraculous?

Through all the ages it has shone with varying lustre.

And still it shines. The dawn of a new day as I write is breaking upon this mountain valley. The cocks are crowing in the village, recalling the Apostle who, in the midst of the threatening soldiery, denied his Lord. And even as Peter went out and wept bitterly, and ever after became the stoutest and bravest disciple of his Master, may it not yet be with those of this generation who also have denied their Redeemer?

Who knows? The transformation would be far less startling than that which converted the Colosseum from the shambles of Imperial Rome into the gigantic monument of triumphant martyrdom, far less violent than that which made the German forbears of these good Ammergauers into Christian folk.

But if the transformation is to be effected, and the light and warmth of a new day of faith, and hope, and love are to irradiate our world, then may it not be confidently asserted that in the old, old story of the Cross lies the secret of the only power which can save mankind?

THE INTERIOR OF THE OBERAMMERGAU CHURCH.

# OBERAMMERGAU AND ITS VOW.

We found ourselves one drizzling Saturday night in Oberammergau. For bringing me to Oberammergau I felt grateful to Caspar Schisler. Poor Caspar Schisler! He deserved well of posterity, although he played a scurvy trick to his contemporaries, for which the fates promptly exacted capital punishment. Caspar Schisler was a humble day labourer of Oberammergau, who lived in the reigns of our Queen Elizabeth and King James just about the time the Pilgrim Fathers settled in America.

In old days, as far back, it is said, as the twelfth century, there had been a Passion Play performed in the little village, but towards the close of the sixteenth century, the wars that wasted Germany left but little time even to the dwellers in these remote highlands for dramatic representation. Gustavus Adolphus and his Swedes, good fellows, no doubt, who were fighting on the right side, nevertheless played dreadful havoc with the homes and fortunes of the German folk who were on the other side. Among these unfortunates were the Bavarians of the Tyrol, and as one of the remote after-consequences of that wide-wasting thirty years' war, a great pestilence broke out in the villages surrounding Oberammergau. Whole families were swept off. In one village only two married couples were left alive. It was a visitation somewhat similar to our Blak Death. While village after village fell a prey to its ravages, the people of Oberammergau remained untouched, and enforced a vigorous quarantine against all the outside world. Their preventive measures were

OBERAMMERGAU — LOOKING TOWARDS KOFEL.

for a while successful. But then, as always, the blind instinctive promptings of the human heart broke through the most necessary sanitary regulations in the person of Caspar Schisler. This good man, who was working in the plague-stricken village of Eschenlohe, felt an uncontrollable desire to return to his wife and children, who were living in Oberammergau. Whether it was that he felt the finger of death upon him, and that he wished to see his loved ones before he died, or whether he merely wished as Housefather to see that they had bread to eat and a roof to cover them, history does not record. All that it says is that Caspar Schisler evaded the quarantine and returned to his wife and little ones. A terrible retribution followed. In two days he was dead, and the plague which he had brought with him spread with such fatal haste from house to house that in thirty-three days eighty-four of the villagers had perished. At this moment the Oberammergauers in their despair assembled to discuss their desperate plight. Unless the plague were stayed there would soon not be enough living to bury the dead. Sanitary preventive measures had failed. Curative measures were utterly useless. Where the plague struck death followed. It was as men looking into the hollow eye-sockets of Death that the Oberammergauers cried aloud to God. They remembered their sins that day. They would repent, and in token of their penitence and as a sign of gratitude for their deliverance—if they were delivered—they would every ten years perform the Passion Play. And then, says the local chronicler, from that hour the plague was stayed. Those who were already smitten of the plague recovered, nor did any others fall victims to the pestilence. Since Moses lifted up the brazen serpent in the wilderness, there had not been so signal a deliverance from mortal illness on such simple terms. Thus it was that the Passion Play became a fixed institution in Oberammergau, and has been performed, with a few variations due to wars—such as that which summoned the Christ of 1870 to

THE CHURCH AND THE KOFEL CRAG.

come down from the cross to serve in the Bavarian artillery—ever since. The performance of the Passion Play, like the angel with the drawn sword which stands on the summit of the Castle of San Angelo, is the pious recognition of a miraculous interposition for the stay of pestilence, a kind of dramatic rainbow set in the hills to commemorate the stay of the pestilential deluge. But for Caspar Schisler it would have gone the way of all other Passion Plays, if, indeed, it had not already perished even before his time. His offence saved it from the general wreck. He sinned, no doubt, and he suffered. He died, and it is probable that his own family were the first to perish. But out of his sin and of their sorrow has come the Passion Play as we have it to-day, the one solitary survival of what was at one time a great instrument of religious teaching, almost universal throughout Europe. Hence I feel grateful to Caspar Schisler.

And after Caspar, who was the guilty cause of this unique survival, our gratitude is due chiefly to the good

parish priest, Daisenberger, to whom more than to any other man is due the conversion of the rude mystery or miracle play of the Middle Ages into this touching and tragic unfolding of the greatest drama in history. For thirty-five years he lived and laboured in the village, presiding as a true father in Israel over the mental, moral, and spiritual development of his parishioners. A born dramatist and a pious Christian, he saw the opportunity which the performance offered, and he made the most of it. Stripping the play of all that was ignoble or farcical—and nothing is more curious than the way in which all miracle plays ran to farce; even at Oberammergau, before Daisenberger's time, the Devil excited uproarious hilarity, as he tore open the bowels of the unfortunate suicide, Judas, and produced therefrom strings of sausages—he produced a wonderfully faithful dramatic rendering of the Gospel story. Thus the Geistlicher Rath became the Evangelist of Oberammergau. The play which we have been witnessing is the Gospel according to St. Daisenberger.

VIEW AT OBERAMMERGAU.

His beatification has not been declared at Rome, and his version is not entitled to rank with the canonical Scriptures; but none the less, generations yet to come may rise up and call him blessed, and his version, unauthorised though it be, enables all who see it to realise more vividly than ever before the human side of the Martyrdom of Jesus.

Oberammergau is a beautiful little village standing in a level valley almost on the water-shed of the Bavarian Alps. A mile or two on one side of it streams run east towards Munich, but here in the village itself the Ammer runs westward towards the Planer See. Looked at from above, it forms an ideal picture of an ideal village. The clean white walls ot the house, with their green window-shutters, are irregularly grouped round the church, which, with its mosque-like minaret, forms the living centre of the place. It is the rallying point of the villagers, who used to perform their play in the churchyard—architecturally as morally the keystone of the arch. Seen at sunset or sunrise the red-tiled and grey-slated roofs which rise among the trees on the other side of the rapid and crystal Ammer seem to nestle together under the shade of the surrounding hills around the protecting spire of the church. High overhead gleams the white cross on the lofty Kofel crag which guards the entrance to the valley.

In the irregular streets Tyrolese mountaineers are strolling and laughing in their picturesque costume, but at the solemn Angelus hour, when the music of the bells swings out in the upper air, every hat is raised, and bareheaded all remain until the bells cease to peal. It is a homely, simple, unspoiled village, and that they have been unspoiled by the flood from the outer world which submerges them week after week so long as the Play lasts, in every tenth year, is in itself almost as the miracle of the burning bush. The student of social economics might do worse than spend some days observing how life goes with the villagers of Oberammergau. They are more like Swiss than Germans.

They inhabit the northern fringe of the great mass of mountains which divide the flat lands of Germany from the plains of Italy, and have most of the characteristics of the mountaineers who, whether they be called Swiss or Tyrolese, are one of the most respectworthy species of the human race. Isolation begets independence, and the little community, secure amidst its rocky ramparts against the intermeddling

THE MAIN STREET OF OBERAMMERGAU.

despotism of distant governments, develops the most simple and the most sound system of democratic government. There is a burgomaster, but he is elected, and the government is vested in the hands of the householders. Nearly every man is a landholder—the poorest have about three acres, the richest about sixty. But over and above that they have the inestimable privilege of pasturage on the Alp. Talk about three acres and a cow! That ideal has been more than realised ever so long ago at Oberammergau. Never was there such a place for cows. Every night and morning a long procession of cows, each with her tinkling bell hanging

GENERAL VIEW OF OBERAMMERGAU.

from her neck, marches sedately through the principal street to and from the milking shed. They wander on the hills all day, but come home to be milked every evening, and the continuous tinkling of their bells fills the valley with delightful music. The whole population of Oberammergau is not more than sixteen hundred, but they own between them some six or seven hundred cows. Few more pleasant sights will you meet in all your travels than the coming home of the cows at milking time. The goats also and the horses all have bells, but the cows so far outnumber all the rest that the others pass unnoticed.

The various wayside shrines that pious souls have reared along the public road, wherever accident befell a drunken waggoner or careless woodman, are touching mementoes of the tragic incidents in the uneventful annals of the valleys. Ettal used to be a famous place of pilgrimage before its monastery was transformed into a brewery, and even now its miraculous Madonna is an object

of reverence to all the country side. The Benedictine monks several years ago bought back the monastery. They paid the same price as did the brewers who originally purchased the monastery from them. The story goes that the image is invisible to the very reprobate, is as heavy as lead to the impenitent sinner, but as light as a feather to all those who are of a contrite heart. It is natural that all the roads leading to such a pilgrim haunt should be studded with these little shrines. We should be none the worse for a few similar memorials in our own country.

All is so strange and simple. As I write it is now two days after the Passion Play. The crowd has departed, the village is once more quiet and still. The

A WAYSIDE SHRINE OBERAMMERGAU.

swallows are twittering in the eaves, and blue and cloudless sky overaches the amphitheatre of hills. All is peace, and the whole dramatic troupe pursue with equanimity the even tenor of their ordinary life. Most of the best players are woodcarvers; the others are peasants or local tradesmen. Their royal robes or their rabbinical costumes laid aside, they go about their ordinary work in the ordinary way as ordinary mortals. But what a revelation it is of the mine of latent capacity, musical, dramatic, intellectual, in the human race, that a single mountain village can furnish, under a capable guidance, and with adequate inspiration, such a host competent to set forth such a play from its tinkers, tailors, ploughmen, bakers, and the like. It is not native capacity that is lacking to mankind. It is the guiding brain, the patient love, the careful education, and the stimulus and inspiration of a great idea. But, given these, every village of country yokels from Dorset to Caithness might develop artists as noble and as devoted as those of Oberammergau.

A TYPICAL PAINTED HOUSE AT OBERAMMERGAU.

## THE PLAYERS AND THE PLAY

Innumerable are the preparations that are necessary for the Passion-play, and the saying goes that the people of Oberammergau keep on talking for five years of the play that is past, and for another five years of the play that is to come.

In order to keep the actors in practice, a play is performed each year on a stage that is specially destined for that purpose. Another principal aim of these practice-plays is, however, to give the young people a chance to develop and improve their performing abilities.

About two years before the first performance of each theatrical season, — for 1930 it was on March 13th, 1928, — all the citizens are called to the communal council where the mayor reminds them of their sacred duty to keep the well-known vow. The new play is decided upon and the most important decisions for the coming play-year are arrived at there. From this day on, the Passion-committee takes charge of all the preparations; it consists altogether of 22 persons, viz. the 14 common councillors, two honorary members, (one of whom is the local priest), and six other members elected by the communal assembly. Out of

SCAVENGER AT OBERAMMERGAU.

its members, the committee appoints a financial board, a board of construction, a press- and propaganda sub-committee, a board of music, and so on.

People coming to Oberammergau at the time of the preparations will be struck by the long hair and the long beards men and boys are wearing. The first thing the committee does is to ask the entire population to refrain from cutting hair and beard, as the play is performed in broad daylight and therefore no wigs may be used. Now is the time when the world's attention is called to the play once more, when the newspapers und periodicals all over the world begin to report the play again, by word and picture, after an interval of almost ten years. Now is the time when life in Oberammergau gets busier day by day, the time when the whole village is in readiness, waiting for the biggest event among all the preparations: The Election of the Performers.

In the morning of that eagerly awaited day the committee-members assemble in order to attend a solemn service in the parish-church, the church in which the sacred vow was once made. Asking God's blessing upon their election, they are determined to carry out their duties justly and impartially without regard to

AFTER THE ELECTION-SERVICE.

the social rank or position of the individual person nor to the family of the performer-to-be. Naturally it is the reputation of the candidate that weighs heavily, especially as regards the great rôles. It is a point of honour to obtain such and such a rôle, and the prospect of obtaining one of them serves during the course of many years as a moral guidance to the majority of the young folk. There is a wide choice of suitable performers for all the rôles among that little set of artists, accustomed as they are to plays and recitation since the times of childhood. However, there are other qualities too that are required in order to be elected for an important part; besides a good figure it is a good audible voice and a pronounced talent for impersonating that are indispensable.

For 1930 these elections took place on the 7th and 8th of October 1929, at which time the tension had reached its climax. The German, English and American press had sent out their reporters and photographers. After a service in church, (at 10 o'clock a. m.), the election proper began. The latter, at least for the main church-choir, only a third of which may be used in the performers, is carried out in three stages, in the first of which each member of the committee elects those

of the parishioners whom he considers best fit. Those who gained the most votes in this first stage are named on a list of suggestions for the second election; in the latter, as in the first course, the votes are taken on little slips of paper. The third stage, which is a secret one, brings about a decision, a white ball being in favour of the candidate and a black ball against the candidate.

The election takes two whole days as 124 speaking rôles have to be elected. Including the people, the rabble, the Roman soldiers, the cashiers, the box-

POSTING UP THE ELECTION'S RESULTS.

keepers, the men of the sanitary station and the firemen, about a thousand people will be engaged in the play.

Towards noon on the first election-day the first results were made public, posters being hung up that were eagerly read by the crowd that had been waiting patiently, and yet, too, so impatiently. In the main rôles Alois Lang was elected to act as the Christ, Anton Lang as Prologus, Peter Rendl as Peter, Guido Mayr as Judas, Hanns Lang as John, Anni Rutz as Mary, and Hansi Preisinger as Magdalen. At two in the afternoon the election was continued, actors being appointed for the parts of Caiphas, Pilate, Annas, and Herod.

Already before the main election the stage-manager, the conductor of the orchestra, the singers and musicians are appointed. The conductor of the Passion-music has always been the head school-teacher of the village; the second conductor is the leader of the local musical society. The election of the musicians is the least difficult as all good instrumentalists can be employed; the publishing of the results of the election for the female vocalists often implies a great disappointment for many, as Oberammergau has an excellent Passion-choir. There is always, however, a lack of good tenor and bass singers.

The office for which the fewest applicants may be taken into consideration is that of the stage-manager. Johann Georg Lang, who fills this important and responsible office in 1930, is an academical sculptor. He is well known for his wilful, simple, and forcible art. At numerous contests his designs were awarded the first prizes. The soldiers' memorial at Oberammergau was created by him; very original is his lavabo in the vestry of Oberammergau's parish-church. His principal works are altars, stations of the Cross, life-sized figures of the saints, Nativities, cribs, and many others.

The Passion-music is conducted by Anton Sattler headmaster, who has been director of the school at Oberammergau since 1924. Mr. Anton Sattler descends from an old family of teachers, famous for their musical talents; he was born in 1887 at the neighbouring village of Diessen o/Ammersee.

Wilhelm Friesenegger, the second conductor of the Passion-music, is a sculptor by profession. Anyone acquainted with the Oberammergau village music that is directed by him will not doubt his excellent musical talents. He acquired his musical training from the last conductor of the Passion-music, Ludwig Wittmann, a head teacher.

STAGE-MANAGER JOH. GEORG LANG.

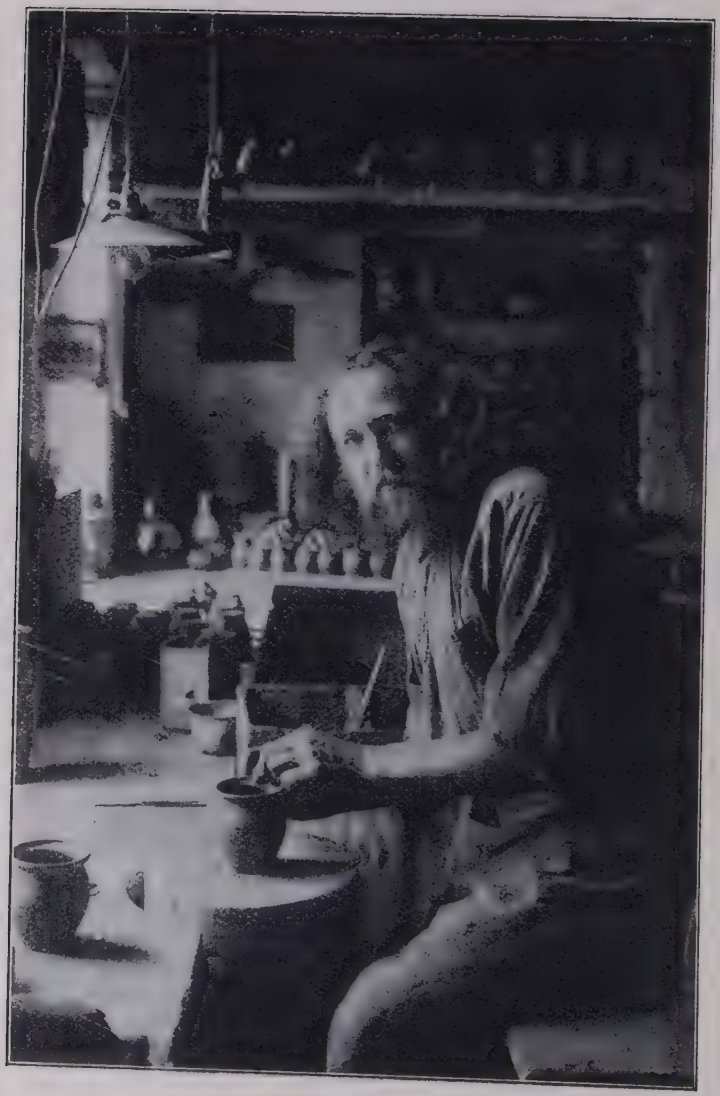
Alois Lang, the impersonator of Christ for 1930, is a distant relative of the Christ-impersonator of 1900, 1910, and 1922, namely Anton Lang. His ancestors were not in Oberammergau before the first half of the 18th century. Alois Lang is a sculptor. After attending the elementary and trade-schools at Oberammergau he took up art in the State school for wood-carving and in the studio of his father. His father Wilhelm Lang, as in 1922, acts as Nicodemus. Alois Lang was married in 1914. In 1922 he acted as Nathanael, being at the same time held in readiness as understudy, to replace the impersonator of Christ, if necessary. In

ALOIS LANG, WHO PLAYS THE PART OF CHRIST.

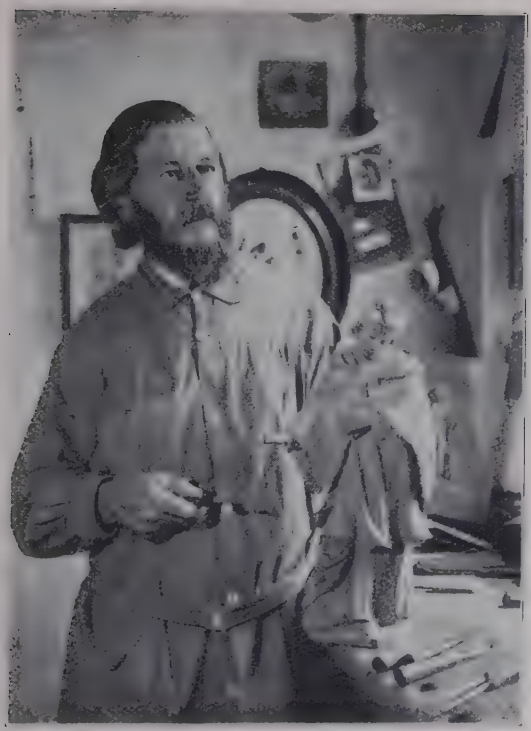
the communal practice-plays his great talents became apparent; he acted as Ahasuerus in "Esther", as Antiochus in "The Renegade", as Judas Iscariot in "Master of Life", and he was the father in "The Prodigal Son".

The prologue is being spoken by Anton Lang, the impersonator of Christ for the last three decades. It would be useless to say much about Anton Lang, so modest and yet so great a man. All the world knows him and loves him*). His numerous friends

*) For his many friends, Anton Lang has brought out his memoirs with the publishers of this book.



ANTON LANG, PROLOGUE 1930. THE "CHRIST" 1900, 1910, 1922.



PETER RENDL, WHO PLAYS THE PART OF PETER.

will be glad to find him again in that part. The other performers of the main rôles are experienced and tried actors. Among them, Hanns Lang appears for the first time on the stage, a comely youth who has the right figure to impersonate "John", the Lord's favorite disciple.

Anni Rutz, the impersonator of Mary, is 24 years of age. Her father was a merchant at Oberammergau and died in 1927. She was educated at the Institute of the English Ladies. In "Master of Life", during the practice-plays, she acted as "Magdalen".

HANSI PREISINGER, WHO PLAYS THE PART OF MAGDALEN.

Hansi Preisinger, who is an excellent and well-trained actress, was expected for a long time to be Mary in 1930. The election having destined her for the difficult part of the Magdalen, she will be sure to impersonate that character with skill and taste.

The rest of the cast is as follows:

## LIST OF THE PERFORMERS

### IN THE PASSION PLAY OF 1930.

*In the following list the name of the Performer is given first, then the parts he has played in previous years.*

685 persons are engaged in the performance and actually come on to the stage. Of these 50 are women and 200 children. There are only 125 speaking parts.

| | |
|---|---|
| *First producer* . . . . | JOHANN GEORG LANG |
| *Assistant producer* . . | HANNS MAYR |
| *First music director* . . | ANTON SATTLER |
| *Assistant music director* | WILHELM FRIESENEGGER |
| *Stage manager.* . . . | RUPERT BREITSAMTER JR. |

ANNI RUTZ, WHO PLAYS THE PART OF MARY.

| | |
|---|---|
| *Christ* . . . . . | ALOIS LANG (1922: Nathanael; people, Joseph) |
| *Prologue* . . . . . | ANTON LANG (1922, 1910 and 1900 Christ) |
| *Peter* . . . . . | PETER RENDL (1922: Joseph of Arimathea, 1900: John) |
| *Judas* . . . . . | GUIDO MAYR (1922: Judas; 1910: singer) |
| *John* . . . . . | HANNS LANG (1922: people) |
| *Caiaphas* . . . . | HUGO RUTZ (1922: Caiaphas; 1910: singer) |
| *Annas* . . . . . | ANTON LECHNER (1922: Prologue) |
| *Nathanael* . . . . | BENEDIKT STUECKL (1922: singer) |
| *Ezekiel* . . . . . | SEBASTIAN SCHAUER (1922: Ezekiel) |
| *Rabbi Archelaus* . . | JOSEF MAYR (1922: Rabbi; 1910 people) |
| *Pilate* . . . . . | MELCHIOR BREITSAMTER JR. (1922: John, 1910: people) |

GUIDO MAYR, WHO PLAYS THE PART OF JUDAS.

| | |
|---|---|
| *Herod* . . . . . | HANNS MAYR (1922: Pilate; 1910: Herod) |
| *Joseph of Arimathea* . | ALFRED BIERLING (1922: singer; 1910: John) |
| *Nicodemus* . . . . | WILHELM LANG (1922: Nicodemus) |
| *Dathan* . . . . . | HANNS ZWINK JR. (1922: Roman) |
| *Mary* . . . . . | ANNI RUTZ (1922: people) |
| *Magdalen* . . . . | HANSI PREISINGER (1922: singer) |
| Disciples: | |
| *Peter, John and Judas* | (see above) |
| *Thomas* . . . . . | JOSEF FUEHRER JR. (1922: Thomas) |
| *James maj.* . . . . | ANTON BIERLING (1922: squad) |
| *Thaddeus* . . . . | LEONHARD MADERSPACHER (1922: Lazarus) |
| *Philippus* . . . . | BENEDIKT KLUCKER (1922: Philippus) |
| *Simon* . . . . . | OTTO RUTZ (1922: Pilate's servant) |
| *James min.* . . . . | HUBERT MAYR (1922: squad) |
| *Matthew* . . . . . | ANDREAS LANG (1922: Matthew) |
| *Andrew* . . . . . | ALOIS SCHMID (1922: Andrew) |
| *Bartholomew* . . . | EDUARD LANG (1922: Bartholomew) |
| Friends of Christ: | |
| *Simon of Bethany* . | ANDREAS LANG (1922: Peter, also 1910) |
| *Lazarus* . . . . . | EDUARD UHL JR. (1922: people) |

HANNS LANG, WHO PLAYS THE PART OF JOHN.

*Simon of Cyrene* . . ANDREAS KRATZ (1922: Simon of Cyrene)
*Marcus the inn-keeper* JOSEPH ALBRECHT (1922: James maj.)

Priests and members of the Council:

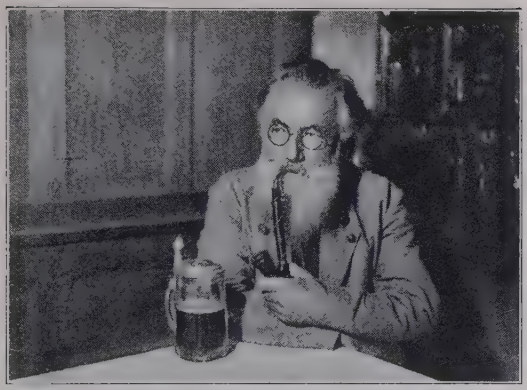
*Joshua* . . . . . EDUARD UHL SEN. (1922: Joshua)
*Sadoc* . . . . . RUPERT BREITSAMTER SEN. (1922: Sadoc; 1910: Nathanael)
*Aser* . . . . . ANDREAS ALBL (1922: Aser)
*Amiel* . . . . . LUDWIG BOELD (1922: Amiel)
*Mereri* . . . . . MARTIN HOCHENLEITNER SEN. (1922: Simon)
*Nathan* . . . . . JOSEPH BIERLING (1922: Nathan)
*Jacob Rabbi* . . . . MAX SPEGEL (1922: Jacob Rabbi)
*Salomon* . . . . . ANDREAS LANG (1922: Kore)
*Ptolemey* . . . . . MATTHIAS DEDLER 1922: Thaddeus)
*Josaphat* . . . . . FRANZ LANG (1922: Josaphat)

HUGO RUTZ, WHO PLAYS THE PART OF CAIAPHAS.

| | |
|---|---|
| *Dariabas* | MELCHIOR BREITSAMTER SEN. |
| *Rabinth* | JOSEF HASER (1922: Rabinth) |
| *Oziel* | MAX STUECKL (1922: Oziel) |
| *Samuel* | GEORG LANG (1922: squad) |
| *Gerson* | ANDREAS ALBRECHT (1922: Gerson) |
| *Amon* | ANDREAS BOELD (1922: Amon) |
| *Aman* | JOSEF LAEMMER (1922: Aman) |
| *Saras* | SEBASTIAN PONGRATZ |
| *Balaan* | BENNO SCHMID |
| *Gamaliel* | ANDREAS LINDELE |

Traders:

| | |
|---|---|
| *Esron* | SIEGFRIED BAUER (1922: Esron) |
| *Ephraim* | KARL ALLINGER (1922: Ephraim) |



ANTON LECHNER, WHO PLAYS THE PART OF ANNAS.

*Albiron* . . . . . EMANUEL LANG (1922: Albiron)
*Kore* . . . . . JOSEPH HOCHENLEITNER (1922: servant at the Last Supper)
*Moses* . . . . . EDUARD BIERLING (1922: people)
*Booz* . . . . . HANNS ZWINK (1922: people)

Witnesses:

*Nun* . . . . . ANTON MAIER (1922: squad)
*Elias* . . . . . BARTHOLOMAEUS SPEER (1922: people)
*Gaad* . . . . . MICHAEL DAISENBERGER (1922: Gaad)

JOSEPH MAYR, WHO PLAYS THE PART OF RABBI ARCHELAUS.

MELCHIOR BREITSAMTER, WHO PLAYS THE PART OF PILATE.

*Eliazar* . . . . . ANTON ALBL (1922: Eliazar)
*Raphim* . . . . . FRANZ BIERLING (1922: Raphim)

Lords in waiting of Pilate:

*Mehla* . . . . . ALFRED ZWINK (1922: music)
*Silva* . . . . . SEBASTIAN SCHMID (1922: music)

Servants of Pilate:

*Quintus* . . . . . ERICH SCHMIDT (1922: music)
*Aurelius* . . . . . HEMANN RUTZ (1922: Claudius)
*Claudius* . . . . . WILLI BIERLING (1922: people)
*Pomponius* . . . . ARNULF MUELLER (1922: Pomponius)
*First servant* . . . WILLI SPEGEL (1922: people)
*Second servant* . . HEINRICH BIERLING

ANDREAS LANG, WHO PLAYS THE PART OF SIMON OF BETHANY.

Lords in Waiting of Herod:

*Naasson* . . . . . JOSEF GSTAIGER (1922: Mehla)
*Manasses* . . . . . ROMAN BIERLING (1922: Manasses)
*Zabulon, servant of Herod* . . . . GEORG SAILER (1922: people)

Lords in Waiting of Annas:

*Misael* . . . . . SEBASTIAN LINDELE (1922: people)
*Sydrach* . . . . . GEORG SCHILCHER (1922: Silva)
*Esdras* . . . . . KONRAD POSCH
*Servant of the Last Supper* . . . . . JOSEF KOCHER (1922: people)
*Longinus, Roman captain* . . . . ANTON HASER (1922: Longinus)
*Selpha, leader of the mob* . . . . . IGNAZ BIERLING
*Dismas, the thief on the right* . . . . FRANZ LANG (1922: thief on the right)
*Kosmas, the thief on the left* . . . . . KONRAD SAMM (1922: squad)
*Zorobabel, officer of the temple* . . . . HANNS GSTAIGER

Executioners:

*Catilina* . . . . . MATTHIAS KRATZ (1922: people)
*Faustus* . . . . . MARTIN MAGOLD (1922: guard of the grave)
*Nero* . . . . . HUGO LANG (1922: Nero)
*Agrippa* . . . . . MATTHIAS MADERSPACHER (1922: Agrippa)

JOSEPH ALBRECHT,
WHO PLAYS THE PART OF MARCUS THE INN-KEEPER.

Guards and mockers:

| | |
|---|---|
| *Malchus* | JOSEF STUECKL (1922: Malchus) |
| *Balbus* | GEORG BIERLING (1922: Roman) |
| *Levi* | FRANZ HAGGENMUELLER (1922: people) |
| *Panther* | ANDREAS BIERLING (1922: James maj.) |
| *Melchi* | BARTHOLOMAEUS SAMM (1922: Guard) |
| *Abdias* | WALTHER REISER (1922: people) |
| *Arxaphad* | MATTHIAS KOEPF (1922: Arxaphad) |
| *Dan* | JOSEF SCHIESTL (1922: people) |

Scourgers:

| | |
|---|---|
| *First lictor* | JOHANN ALBL (1922: Roman) |
| *Sabinus* | HANNS AIGNER (1922: people) |
| *Caspius* | ANTON ZUNTERER (1922: Caspius) |

*Milo* . . . . . JOSEF LANG (1922: Milo)
*Domitius* . . . . . SEBASTIAN KLUCKER (1922: Roman)

Guards of the grave:

*Titus* . . . . . JOSEF LANG (1922: Roman)
*Caius* . . . . . JOHANN MADERSPACHER (1922: Caius)
*Pedius* . . . . . SEBASTIAN ZWINK (1922: squad)
*Rufus* . . . . . FRANZ SCHILCHER (1922: people)
*Barabbas* . . . . LUDWIG LANG
*Ahasuerus* . . . . NIKOLAUS ALBRECHT (1922: Ahasuerus)
*Old men of the crowd*

Women Friends of Christ:

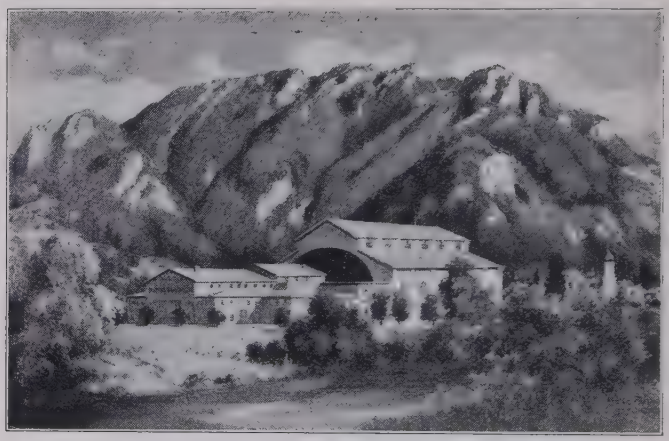
*Martha* . . . . . ZENTA KOEPF (1922: people)
*Kleopha* . . . . . EDITH ZWINK
*Salome* . . . . . LUISE STRAUSS (1922: people)
*Joan* . . . . . JOHANNA KOCHER (1922: Joan)
*Jacobe* . . . . . FRANZI SCHMID (1922: singer)

Weeping women:

*Veronica* . . . . . BLANDA HAAG (1922: people)
*Rachel* . . . . . OTTILIE NIGGL (1922: people)
*Susanna* . . . . . ANNI FREISL (1922: people)
*Rebecca* . . . . . JOSEFA FEISTL (1922: people)
*Judith* . . . . . MARIA BIERLING (1922: people)
*Sephora* . . . . . ISABELLA BIERSPRIGL (1922: people)

Women:

*Hagar* . . . . . LAURA LANG (1922: people)
*Sara* . . . . . GRETI KORNTHEUER (1922: people)
*First lamenting woman* . . . . ROSA ALBL (1922: people)
*Second lamenting woman* . . . . ANNI SCHAUER (1922: people)
*Angel of the Mount of Olives* . . . . VIKTORIA MAYR
*Angel of the Grave:* . HUGO RUTZ JR.



OBERAMMERGAU. — THE PASSION THEATRE WITH THE LABER MOUNTAINS IN THE BACKGROUND.

## THE THEATRE.

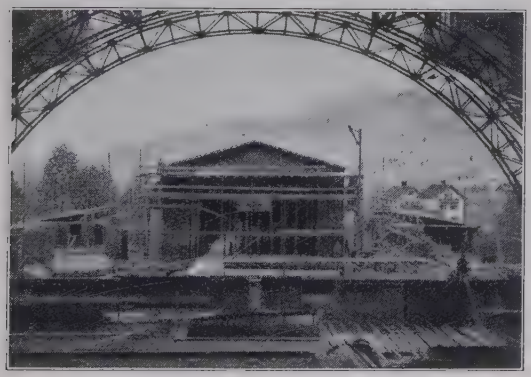
For the religious mystery-plays of the middle ages the church served as a stage, and so also the Oberammergau Passion play was originally performed in the church there. Later on the play was transferred to the church-yard. But the whole structure of the church, which was erected between 1736—1742, clearly shows that it was still intended to perform the play in the church itself.

The stage in the church-yard simply consisted of a platform; the actors entered from an adjoining house or from the neighbouring streets. A print, "Perspective View of the Stage at Oberammergau at the Performance of the Passion 1820, Engraved on Stone by Jos. Poetzenhammer of Munich" of the year 1820, represents a stage resembling in size and arrangement that of the present day, and probably too large to be still in the churchyard.

It is certain at least that in 1830 the stage was removed into the Passion-meadow, where it is still to-day.

„Der Volksfreund“ (“The People’s Friend”) of 1830 describes that stage as follows:

“The stage itself represents the city of Jerusalem and consists of three streets; the one in the middle is covered and provided with side-scenes; the two at each side are not covered and are separated from the middle one by the houses of Pilate and Herod; there are balconies on the latter on which Pilate and Herod occasionally appear and pronounce judgment. The stage is so deep and is in so strange a light that people appearing in the background seem to come from afar.



RECONSTRUCTING THE STAGE.

Imagine at the same time the wild valley of the Ammer, surrounded at both sides and towards the east by the high hills, with their various pointed tops, bare at the summit and covered with forest at the foot, showing in the distance a large variety of beautifully shaped mountains; a country of just the kind that the old Romans were wont to choose for their theatres, both rows of mountains forming the side-scenes therein.”

In 1880 Professor Höhl gives us a vivid picture of the stage: “In front of us there is an open, elevated space of the same width as the place where the seats of the spectators are (24 meters), and of a depth of

6 meters—the proscenium, the fore-stage on which the choir moves about. In the middle, and in the depth of that space the real theatre is put up (10 meters wide)—the middle-stage—destined to house the living pictures, as well as those scenes that take place in a closed room. This stage is closed by means of a curtain on which streets of Jerusalem are painted so that, when it is let down, it represents a uniform picture of Jerusalem. The gable of the middle-stage is adorned by allegoric representations of Faith, Hope, and Love, while it is surmounted by the well-known picture of the Pelican. To the right and to the left two houses adjoin the middle-stage, the gable-sides of which look to the fore-stage, both having balconies; one of them is the house of Pilate, the other that of Annas. At their sides open arched gates lead to the side-walls of the fore-stage, through which one may look right into the streets of Jerusalem. The side-walls themselves are painted with architectural arches and towards the front they end in painted columns that are crowned by vases."

In 1890 the houses of Pilate and Caiphas were transferred to the sides. Instead of the balconies, the Director of the Carving-School, Mr. Lang, designed terraces with wide stairs leading up to them; from then on it was from these terraces that Pilate and the High-Priest negotiated with the people. Not only was the effect of the whole picture essentially better, but acoustically the stage was distinctly improved. With the exception of the middle-stage the theatre was without roof.

At the early performances the spectators' accommodation was as simple as may be imagined. A newspaper of the year 1850 writes: "One enters a place enclosed by a high wall of boards, on a meadow, outside the village. We found the place already crowded with people, so that a bench with a back was fetched for us. The ground was laid with boards, and we covered our bench with our overcoats. As I learned after-

wards, 7019 tickets had been sold that day." Different newspapers report that, in spite of a pouring rain, fully 9000 spectators had come to attend a performance. "Just as if the sky wanted to rain itself out for ever, the water ran down along the shingles of the houses. We shivered to think that several thousands of people were braving the weather in the uncovered parts of the theatre, just to enjoy a spectacle for which they had longed for years. Moreover, I would not advise anybody to venture to open an umbrella or to wear his hat in the theatre!"

THE STAGE IN 1930.

The first permanent hall was built in 1899. With a width of 42 meters in a room of equal length, and a height of 27 meters, 4200 spectators could be sheltered.

For 1930, however, this theatre no longer satisfied the regulations of the Building and Fire-Departments of the Police and thus the community of Oberammergau set to work on a new building, the cost of which was over one million marks. The spectators' room of this new building was enlarged so as to hold 5208 persons. Otherwise the main lines of the former

plan of the stage were maintained. The middle-stage shows the same arrangement as before, but by the omission of the ornamental features it became more dignified. Between the spectators and the fore-stage the orchestra has been placed. In case of rain it may be transferred underneath the stage-floor.

Even to-day the character of the new stage is that of an open air stage. The last arch of the spectators' hall mounts up to a height of 25 meters; the gable of the middle-stage, however, only reaches a height of 12 meters, so that above the streets of Jerusalem the blue sky appears and the forests of Kirchegg and Mount Hörndle form the back-ground. Often it happened that just at the time of the Crucifixion the sky darkened, peals of thunder and flashes of lightning accompanying the last moments of Christ.

## THE PASSION MUSIC.

The passion-texts before 1810 (the text of 1662, those by Rosner and Knipflberger resp.) were not accompanied by what we now call passion-music. They only contained a few hymns and later on "airs" or "musical illustrations" were added. They were, however, of little or no importance.

Father Ottmar Weiß is the first to make music an important factor of the play. In Rochus Dedler he found a congenial composer for his text.

Dedler's first composition dates back to 1811. In 1815 various passages of the text were altered and some new pieces of poetry inserted to which the music, of course, had to be adapted too. This remodelled composition was completely destroyed in 1817 when the biggest part of the village burnt down. So Dedler had to re-write his music for the third time, for the play-year of 1820, and upon the whole it has not changed since. Several times — especially around 1880 — it was attempted to substitute Dedler's music (allegedly being too baroque in style) by compositions in the spirit of Bach, Wagner, or other great composers, or even by what we call Cecilian music; but none of these attempts met with any success. Only passages that were remodelled at Oberammergau itself proved fit to be taken into the play, as the local composers were the only ones that had grasped the spirit of text and performance. Some successful remodelling was done in 1900 by Ferdinand Feldigl, pre-

ceptor, and from 1910 to 1922 by Eduard Lang, conductor, and Mr. Wittmann, headmaster at Oberammergau. So-called corrections, that had been made previously, had to be taken out again because they were felt to be

ROCHUS DEDLER, SCHOOLMASTER IN OBERAMMERGAU, COMPOSER OF THE PASSION MUSIC.

somewhat alien in this old music; in our times we are more apt to appreciate the value of old things than some decades ago; thus instead of an improvement these passages would only appear to be out of harmony with the whole. For 1930 the music has been revised by the

man who understands Dedler best, Professor Zeno Michael Diemer; his grandfather, father, and son, all were leaders of the choir at their times. Guido Diemer is the reciting singer this year. Dedler's spirit has been maintained scrupulously in whatever remodelling was done.

Dedler has been strongly influenced by Mozart. Nevertheless his work is by no means a mere copy of the grand old master, but an entirely independent creation of its own. Perhaps Dedler would have become a great composer himself if he had lived long enough and if he had not been worried so much about his daily bread. Among the most beautiful passages the Hymn of the Entry ("Hail to Thee"!) has to be mentioned. Moreover: The hymn at the Lord's Supper ("Kind is the Lord!") and the Song of Worship preceding the way to Golgotha, and the recitative bass-song of the prelude ("Fall prostrate in holy wonder!")

According to the official play-book the orchestra is composed of 50 musicians. The choir consists of 26 female and 19 male singers.

# ALOIS LANG,

## the impersonator of Christ in 1930, writes:

Oberammergau is the home of the crucifix-carvers and as long as I can think back my family devoted itself to this art. I was born on May 29th, 1891; my father, Wilhelm Lang, and his wife Josepha, née Hochleitner, descend from an old Ammergau family, a branch of the family of Lang. The first years of my childhood I spent in the house of my mother's parents but in 1905 my father built a house of his own, at the time of the performance of "The School of the Cross". This house is now my property. After leaving the Elementary School I attended the Trade School and took lessons in drawing and modelling at the Carving School here; at the same time I got acquainted with the traditional art of the people of Oberammergau in the studio of my father. During my spare hours my favourite hobby was cultivating and improving our large orchard. On free days, however, I was always lured to the peaks of my beloved mountains. In comradeship with some friends of mine I became one of the first natives to ski. Besides nature,

EIGHTEEN YEARS OLD.

it was chiefly dramatic art and literature that attracted me. Already as a boy I took a feverish interest in all the events that took place on the stage during the so-called "practice-plays". In 1910 I was the Egyptian Joseph in one of the living pictures of the Passion Play. After the Passion Play I served as a gunner with the 1st Bavarian Regiment of Field-Artillery. With pleasure I remember the time of my military service. After finishing my military service I tried to improve myself in the art of carving.

ACTING IN A POPULAR PLAY BY ANZENGRUBER.

In 1913 I took part for the first time in popular plays that were got up by some local societies. At that time I also made the acquaintance of my future wife, Miss Mathilde Schreiber; she had come to Oberammergau from Munich, after her father had died there. At Christmas 1913 we became engaged and on May 11, 1914, we celebrated our wedding. A temporary separation caused by 3 weeks military service was a hardship for the young couple who had just returned from their honeymoon, but how cruel was the parting that resulted from the long, weary years of

war! On August 5, 1914, my regiment left Landsberg for the front and on August 26 I was seriously injured by shell-fragments on the left hip when attacking Fort Manneville. Hardly had I recovered when, being an experienced skier, I had to join a newly formed battalion of skiers, and already on January 15, 1915, I was back at the Vosges front. On an especially difficult night patrol duty I gained my first decoration, the E. K. II (Iron Cross of the Second Order). Later I was awarded the "Cross of Military Merit with Crowns and Swords" and the Austrian Medal for Bravery.

Towards the end of the war I got news of the death of my mother. On foot I went back to my native country, but unfortunately I was some hours late, so that I was unable to attend her funeral. With eager zeal I returned to my customary occupation. My wife had succeeded in getting some connections, owing to which I was able to employ some home-workers. The main products of my studio then consisted of different light-fittings, table- and desk-lamps of divers styles; besides that, however, we continued to make crucifixes and cribs, our real home-industry. At that time the "practice-plays" were taken up again under the management of Ludwig Lang, for many years the director of these plays. In the Biblical drama "Jephta's Daughter" I was given the role of Ephraim, the youthful lover of the heroine. Critics began to praise my voice and my speech and pointed me out as the coming impersonator of Christ. Even at that time I arranged my life so as to be able to obtain that part some day. — After a second "practice-play" the Passion-year of 1922 had come. The election favoured the former impersonator of Christ with a slight majority of votes. Although it was some compensation to be appointed an understudy of Christ by a second election, I was glad, however, that it never became necessary to take over that part, for it would have been difficult to change over suddenly from the rôle of the High Priest and spokesman of the Supreme Council, Nathanael, to that of Christ. Among

the distinguished guests of my house in 1922 I should like to mention the wife of Mr. Winston Churchill, the wife of the British Ambassador to Egypt, as well as the Italian Socialist Leader Casalini.

AT WORK.

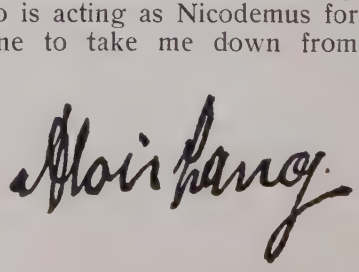
It was not easy in my profession to make up for the time lost through the war. By the aid of various books, however, especially in the realm of Christian art, I was able to improve myself, and finally I changed over from crucifix-carving to the carving of figures in general. I succeeded in making headway and was able to turn out several large church-figures for some churches in the

Rhineland. Apart from my profession my most beloved hobby is the care of bees. By close study and after attending lectures I am so well acquainted with the subject that my bee-farm, containing about 35 hives, may be considered up-do-date according to the present status of science.

In the autumn of 1928 I was elected a member of the Passion committee. I belong to the sub-committee, the so-called board of construction, whose task it is to make the decisions for the construction of the new stage and the new wardrobe. My great predilection for building was furthermore gratified when enlarging my own house, which was too large for a one-family cottage and yet too small for a pension. The construction has been done in such a way that a family-pension, — favourably situated, fitted with all modern comforts, and dustfree, — has been established and can be keept open all the year round.

What else shall I tell you? My dearest friends are the children. My wife assists me in this most beautiful of my hobbies, and has always some sweets ready for my darlings. The biggest event of all the year for us is the annual children's ski-race, for children up to 14 years of age. You ought to see my little ones when they come along, full of enthusiasm, to have their names put on the list of racers, and how eager they are to start!

Last year I was appointed the impersonator of the Christ, and it is my greatest desire to succeed in impersonating the rôle in the traditional manner, and to be able to impress the spectators as strongly as my predecessors have done. It is a special joy to me that my father, Wilhelm Lang (who is acting as Nicodemus for the third time) is the one to take me down from the cross.



# ACTORS AND SCENES
# 1930

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PROLOGUE: ANTON LANG.

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HANSI PREISINGER.

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CAIAPHAS: HUGO RUTZ.

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JUDAS: GUIDO MAYR.

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PETER: PETER RENDL.

THE
LEAVE-TAKING
AT BETHANY
ACT III., SCENE 5.

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THE GARDEN OF GETHSEMANE.

ACT VII., SCENE 4:

"Betrayest thou the Son of Man with a kiss?'

THE GARDEN
OF GETHSEMANE.
ACT VII., SCENE 4:
"Seize him!"

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JESUS
BEFORE ANNAS.
ACT VIII.

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CHRIST IS CONDEMNED TO DEATH BY THE HIGH COUNCIL. ACT IX., SCENE 3.

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[illegible] Bauer Pfaffe[illegible]hen

JESUS BEFORE HEROD.
ACT XII., SCENE 1.

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# PICTURES
## OF FORMER PLAYS

CHRIST.

MARY MAGDALENE
AT THE FOOT OF THE CROSS

MARY THE MOTHER OF JESUS

JOHN.

PETER

JUDAS.

HEROD.

NATHANIEL.

PILATE.

NICODEMUS
AND JOSEPH OF ARIMATHEA

RABBI ARCHELAUS.

JUDAS BETRAYS
HIS MASTER WITH A KISS

CAIAPHAS AND ANNAS.

JESUS AND VERONICA

SAMSON AVENGING HIMSELF ON THE PHILISTINES.

CHRIST BEFORE PILATE

JUDAS TEMPTED BY DATHAN

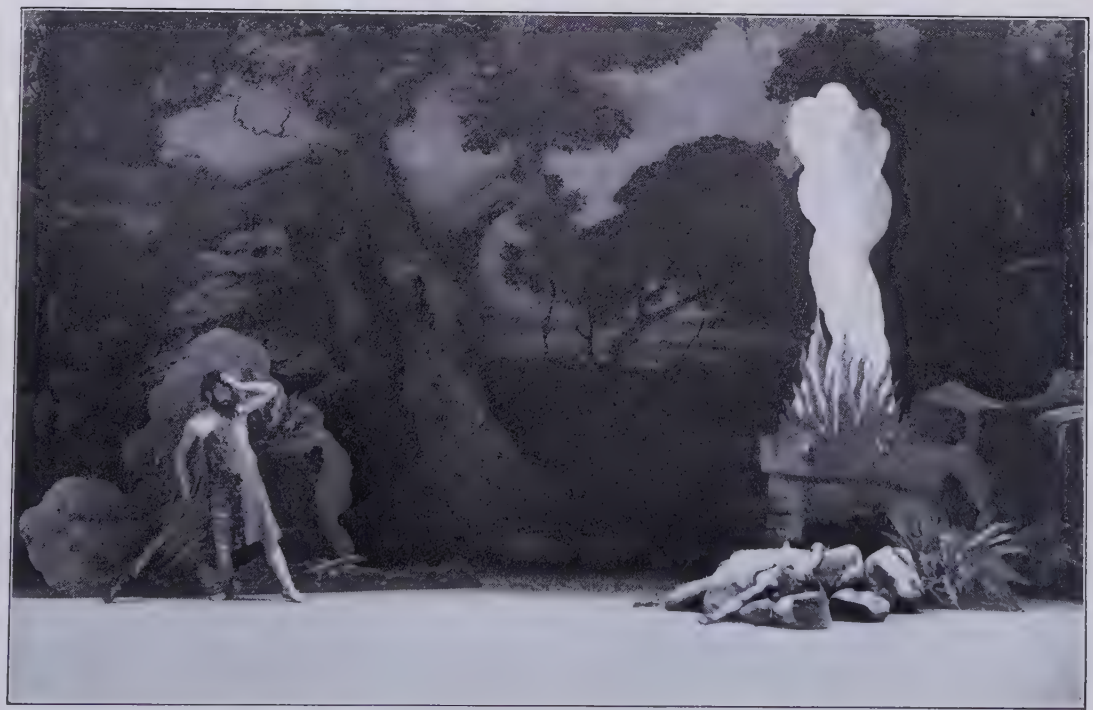
VIA DOLOROSA.

ECCE HOMO.

THE DESCENT FROM THE CROSS

THE EXPULSION FROM PARADISE.

ADAM UNDER THE CURSE.



CAIN AND ABEL.

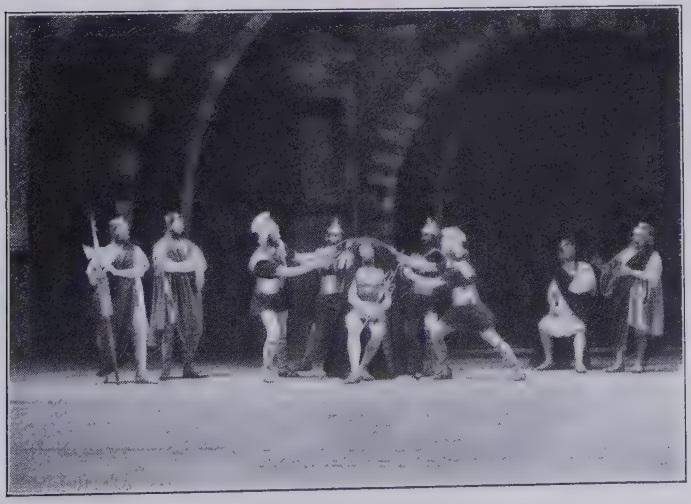
THE RETURN OF THE SPIES.

THE DEPARTURE OF TOBIAS.

MOSES RAISING THE BRAZEN SERPENT

JOSEPH SOLD BY HIS BRETHREN.

THE LAST SUPPER.



CHRIST IS CROWNED
WITH THORNS.

THE LEAVE TAKING AT BETHANY.

THE SOLDIERS MOCK CHRIST.

JUDAS TEMPTED BY DATHAN.

PETER AND JOHN
ORDERING THE PASSOVER.

THE CRUCIFIXION

THE BURIAL.

THE LEADER
OF THE CHORUS.

RECITER
OF THE PROLOGUES.

TWO PHARISEES

TWO PRIESTS.

# THE TEXT OF THE PLAY.

The English version is not only a translation. It gives a running description of the scenes as they are portrayed and thus enables the visitor who is ignorant of German to follow the Play far more easily than is possible if it were merely a literal translation. In the Text the speaker is indicated in **black letters**, and those who come on the scene for the first time in *italics*.

# THE PASSION PLAY.

## FIRST DIVISION.

**From the entry of Jesus into Jerusalem until His arrest in the Garden of Gethsemane.**

### ACT I.

### PRELUDE.

Bow down now in deep adoring love
Oh race by the curse of God oppressed
Peace he sends from the Heavens above
He is not wrath for ever
Thougn just his anger, for the offence was great
"I do not desire" saith he
"The death of any sinner—I forgive
Him freely, let him live"
For this He offered up His Son the world to save
Praise and thanks for this we give
O! Eternal.

### TABLEAU I.

[The first tableau is emblematic of the Fall. When the curtain is drawn up, Adam and Eve, a man and woman of the village, habited very decently in white sheepskin, are flying from the Garden of Eden, where stands the tree with the forbidden fruit, while from its branches hangs the Serpent, the Tempter. An angel with a sword painted to look like flame forbids their return.]

Mankind is banished from fair Eden's glades,
Darkened around with sin and Death's grim shades.
Unto the Tree of Life the way, alas! is barred,
Where the dread cherubim, with flaming sword, keeps guard.

But yet afar, from Calvary's height,
Shines a ray of morning through the night,
From the Cross, the Tree of Love, there blow
Winds of peace through all the world below.

God! All-Merciful! Thou, Pardon-Giver—
Though men Thy laws have held in scorn,
From the curse the guilty to deliver,
Gavest up to death Thine only Son.

## PROLOGUE.

Welcome to all united by the Saviour's Love
Who here assemble and in sorrow follow him
On that long mournful journey
Which at last leads to the tomb.

And all who thus to-day have come from near and far
Must feel themselves united in fraternal love
As disciples of the Lord
Who for all has suffered death.

He who in so great compassion gave His life for us
And died a bitter death: To Him with praise we turn
With gratitude and love
Our hearts and eyes unto.

To Him we lift our thoughts, to Him our souls we give
Pray with us now, pray, for again the hour has come
Wherein we pay the sacred debt
We vowed long since to yield our God.

## TABLEAU II.

[The second tableau represents the Adoration of the Cross. A cross of wood planted on a rock occupies the centre of the stage. One girl stands with one hand round the Cross, the other holding a palm branch, while another kneels at its foot. Around are grouped fourteen smaller cherubs. All point to or gaze at the Cross.]

Hear, O Lord, Thy children's voices tremble,
Children only stammering Thee can praise,
They, who at the sacrifice assemble,
Hands of reverent adoration raise,
Follow now the path that He, despising
Thorns and steepness, trod unflinchingly,
And, in fiercest conflict agonising,
Won at last, eternal victory.

## PART I.

**From Christ's Entry into Jerusalem to His arrest in the Garden of Gethsemane.**

Hail to Thee! Hail! O David's Son!
Hail to Thee! Hail! Thy Father's throne
To Thee belongs
Thou who comest in the highest name
To meet whom the throngs of Israel came
We praise with song.

Hosanna! May He in the heavens dwelling
Send all His blessings down on Thee!
May He whose glory the angels are telling
Keep Thee for us eternally!

CHORUS—Hail to Thee! &c.

Blest be great David's realm and nation
Restored again unto their own,
Ye people now with exaltation
Honour the Father and the Son.

CHORUS—Hail to Thee! &c.

Hosanna to our Prince! The Story
Re-echo through the air again!
Hosanna! let Him come in glory
Upon His Father's throne to reign.

CHORUS—Hail to Thee! &c.

---

And lo, there was heard a noise of singing and of joyful acclamation. A great multitude came pouring down the narrow street that runs past Pilate's house, chanting as they came, "Hail to Thee, O Son of David!" Little children, old men, and maidens ran forward, some raising palm-branches, but all ever looking backwards to one who should come. More and ever more streamed down the street into the open space in front of the Temple, but still the Hosanna song went on. At last, in the midst of the jubilant throng, *Jesus* appeared, clad in a long garment of grey, over which was cast a flowing robe. His face was composed and pensive. His long black hair and beard surrounded features somewhat swarthy from the rays of the hot sun, and He rode on the side of an ass's colt that seemed

almost too small to support His weight. *John*, the beloved disciple, dressed in green raiment with a red mantle, led the little ass, carrying in his hand a long pilgrim staff. The mob pressed tumultuously around, singing and crying, "Hosanna to the Son of David!" Jesus blessed them as He rode through their midst. After passing the house of Pilate he suddenly dismounted. Then Jesus advanced to the front of the Temple. The hosannas died away and He contemplated the busy scene. There were the priests busily engaged with the money-changers. *Nathanael*, chief orator of the Sanhedrin, stood conspicuous among the chaffering throng. There were baskets with pigeons for sale as sacrifices. There were the tables of the dealers. Buying and selling, haggling and bargaining, were in full swing in the market-place. For a moment **Jesus**, who was above the average height, and whose mien was dignified and commanding, stood as if amazed and indignant, and then suddenly burst out upon the astonished throng of priests and merchants with the following protest:—

"What see I here? Shall my Father's house be thus dishonoured? Is this the house of God, or is it a market-place? How can the strangers who come from the land of the Gentiles to worship God perform their devotions in this tumult of usury? And ye," He continued, advancing a step towards the priests, who stared at Him in amazement, "ye priests, guardians oft the Temple, can ye see this abomination and permit it to continue? Woe be unto you! He who searches the heart knows why ye encourage such disorder." The crowd, silent now, watched with eager interest the money-changers and priests, who, but imperfectly understanding what had been said to them, stared at the intruder. "Who can this man be?" they asked. And then from the lips of all the **multitude** there went up the simultaneous response, as if the whole throng had but one voice, "It is the great Prophet from Nazareth, in Galilee!"

**Jesus** then moving forward into the midst of the astonished merchants in the Temple, exclaimed, in words of imperious authority: "Away with you from here, servants of Mammon! I command it. Take what belongs to you and quit the Holy Place!"

One of the **Traders** exclaimed in terror, "Come, let us go, that his wrath destroy us not."

Then the **Priests**, recovering somewhat their self-possession, stepped forward to remonstrate. "Why troublest thou this people?" they asked. "Everything here is for sacrifice. How canst thou forbid that which the Coucil has allowed?" And

then the **Traders**, led by one Dathan, chimed in, in eager chorus, "Must there then be no more sacrifices?"

For answer **Jesus** stood forth, and exclaimed: "There is room enough outside the Temple for your business. 'My House,' says the Lord, 'shall be called a House of Prayer for all nations; ye have made it a den of thieves." And then, crying, "Away with all this!" with one vigorous movement He overturned the tables of the money-changers. **Rabbi** exclaimed: "This must not be—thou darest not do this!"—but his voice passed untended in the tumult. The earthenware vessels fell crashing to the ground, the money was scattered over the floor. Some of the dismayed merchants crying, "My money, oh! my money," scrambled for the glittering coins. Others stared in fury at the unceremonious intruder. Half-a-dozen doves, released from their wicker baskets, took to flight, amid the despairing lamentation of their owner, "Oh, my doves. What shall I do." **Abrion** contemplating his overturned cruses of oil mutters, "Who will compensate me for this loss?"

These lamentations were rudely cut short. A short rope was hanging near by. Seizing it in the middle and twisting it once or twice round his hand, **Jesus** converted it into a whip of cords, with which he drove out the traders. "Away! get ye hence. I will that this desecrated place be restored to the worship of the Father!" The traders fled, but the *Priests* remained, and, after muttering together, **Sadok** asked, in angry tones: "By what right dost thou do this," and **Amon** added: "By what miraculous sign dost thou prove that thou hast the power to act in this wise?" **Jesus** answered them: "Ye seek after a sign: yea, a sign shall be given unto you. Destroy this Temple, and in three days I will have built it up again."

The **Priests** replied, contempt mingling with indignation in their tones, "What a boastful declaration! Six-and-forty years was this Temple in building, and thou wilt build it up again in three days!" At this point the **Children**, who had been standing around watching the altercation with the dealers, cried out in unison with their elders, "Hosanna to the Son of David." "Blessed be he that cometh in the name of the Lord!"

The **Priests**, shocked at their homage, were sore displeased, and appealed to Jesus, saying: "Hearest thou what they say?

Forbid them!" They paused for his reply. Then **Jesus** answered and said unto them: "I say unto you, if they were silent the very stones would cry out." Encouraged by this emphatic approval, the **Children** cried out once more louder than ever, the sound of their childish voices filling the Temple, "Hosanna to the Son of David!" Then the **Pharisees,** who stood by the overthrown tables of the money-changers, spoke up and said angrily to the little ones, "Silence, you silly children!"

**Jesus** turned to them and said, "Have ye never read, 'Out of the mouths of babes and sucklings thou hast perfected praise. That which is hidden from the proud is revealed unto babes'?" And as the priests and Pharisees muttered in indignation among themselves, he continued, "For the Scripture must be fulfilled. The stone which the builders rejected is become the headstone of the corner. The Kingdom of God shall be taken from you and it shall be given to a people which shall bring forth the fruits thereof. But that stone, whosoever shall fall upon it shall be broken, but on whomsoever it shall fall it shall grind him to powder. Come, my disciples, I have done what the Father has commanded me, I have vindicated the honour of His house. The darkness remains darkness, but in many hearts it will soon be day. Let us go into the inner court of the Temple that we may there pray unto the Father!" Thereupon Jesus, followed by his disciples, disappeared in the interior of the Temple, while the **People** cried aloud as with one voice: "Praise be to the Anointed One!" and the **Priests** said angrily, "Silence, rabble!" The **Pharisees** adding, "Ye shall all be overthrown with your leader." To which the **Crowd** responded by crying louder than ever, "Blessed be the Kingdom of David which again appears!"

Then **Nathanael,** a leading man in the Sanhedrin, tall and well favoured, wearing a horned mitre, and possessing the tongue of an orator, stood forth, and seeing that Jesus had departed, and that there was now no one to withstand him in the hearing of the people, lifted up his voice and cried, "Whoso holds with our fathers, Abraham, Isaac, and Jacob, let him stand by us! The curse of Moses upon all the rest!" Then **Rabbi** sprang forward, and declared with a loud voice, "He is a deceiver of the people, an enemy of Moses, an enemy

of the Holy Law!" The **People** answered mockingly, "Then, if so, why did not you arrest him? Is he not a prophet?" Several of the multitude followed Jesus into the Temple, but the rest remained listening to the **Priests,** who cried more vehemently than ever, "Away with the prophet! He is a false teacher!" But **Nathanael,** seizing the opportunity, thus addressed the remainder of the multitude: "Oh, thou blinded people, wilt thou run after the innovator, and forsake Moses, the prophets, and thy priests? Fearest thou not that the curse which the Law denounces against the apostate will crush thee and thy children? Would'st thou cease to be the chosen people?"

The **Crowd,** shaken by this appeal, responded sullenly, "That would we not. Far be it from us to forsake Moses and his law."

**Nathanael** pressed his advantage. "Who," he asked, "has to watch over the purity of the law? Is it not the holy Sanhedrin of the people of Israel? To whom will ye listen; to us or to him? To us, or to this man, who has proclaimed himself the expounder of a new law?" Then the **Multitude** cried all together, "We hear you! we follow you!" **Nathanael:** "Down with him then, this man full of deceit and error!" **People:** "Yes, we stand side by side with you! Moses is our Prophet!" and the **Priests** answered, speaking all together, "The God of your fathers will bless you for that."

At this moment loud and angry voices were heard approaching down the narrow street that leads to the house of Annas the high priest. The priests and Pharisees listened eagerly. As they caught the word "Revenge," they turned to each other with exultant looks. Meanwhile *Dathan,* a merchant, the chief of the *Traders* who had been driven from the Temple, was seen to be leading on his fellow merchants, who were lifting up their hands and weeping as they recounted their losses. They shouted confusedly as they came, "This insult must be punished! Revenge! Revenge!! He shall pay dearly for his insolence. Money, oil, salt, doves—he must pay for all. Where is he, that he may experience our vengeance?" The **Priests** replied, "He has conveyed himself away." Then, cried the **Traders,** "We will pursue him." But **Nathanael,** seeing what advantage might result from the discontent of the merchants,

arrested their pursuit. "Stay, friends," said he; "the faction that follows this man is at present too large. If ye attacked them, it might cause a dangerous fight, which the Roman sword would finish. Trust to us. He shall not escape punishment." And the **Priests** who stood around Nathanael cried, "With us and for us, that is your salvation!" Then **Dathan** and his friends exclaimed triumphantly, "Our victory is near." **Nathanael,** assured of the control of the multitude, continued, "We are now going to inform the Council of the Sanhedrin of to-day's events." The **Traders** impatiently exclaimed, "We will go with you. We must have satisfaction!" But **Nathanael** dissuaded them, saying, "Come in an hour's time to the forecourt of the high priest. I will plead your cause in the Council, and bring forward your complaint." And as Nathanael and the priests and the Pharisees went out, the **Traders** and the **People** cheered them, crying aloud, "Moses is our Prophet—our lawgiver! Down with every other! We are for Moses' law to the death! Praise be to our fathers! praise to our fathers' God!"

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## ACT II.

### PROLOGUE.

Lo see how all the spirits out of Hell rush forth
Rebellious spirits who since this our world began
Against Almighty God
Have ever discord sowed.

No ties of blood, nor sacred Covenant's claim
Is proof against the hate which doth inflame this fiend
To destroy the faith of men
Make brother fight 'gainst brother.

Its baneful presence is even found in priestly circles
Whose arrogant human might strives 'gainst Christ our King
And misguided thus they think
To render service to the Lord.

See! Already the cup of suffering fills for Him
For the greedy Serpent brood, with bitterest spite
And eagerness have sworn
His speedy death and ruin.

## TABLEAU III.

[The third tableau shows us the children of Jacob in the plain of Dothan conspiring how to kill Joseph, who, in his coat of many colours—in this case plain white with red facings or stripes—is approaching from behind. His brethren are leaning against the well into which they decide to fling their unfortunate victim.]

### CHORUS.

Now they are gone—leagued for the deed unnamed:
What the heart hid the mouth has now proclaimed.
Themselves the mask that hid the evil thing
Have torn away—driven by conscience's sting.
"Up!" they wildly cry, "let us vengeance brood—
The long-planned work make good!"

God open unto us the sacred shrine,
The days of old can show us, as a sign,
The evil plan set forth. As Jacob's sons
Conspired 'gainst Joseph, so this viper's brood
Ye will hear raging after Jesus' blood
"Vengeance!" their shriek of fury runs.

See! the dreamer comes, they say!
He would—unabashed cry they—
Be the ruler of our clan—
But away with him, away!
Ha! within the old well there,
Let him carry out his plan!

E'en thus, for the righteous blood
Thirsteth now this murderous brood,
He, they clamour, is our foe.
All our honour's now laid low,—
None upon our ways will follow—
After him the people go.

Come, oh! come, and let us slay!
Save him no one can or may
Let us keep our purpose firm
Joseph now must die—away!

God! annihilate this impious band
Who have risen up defying Thee,
And in murderous cov'nant joined the hand
'Gainst Thine only Son in mockery.

Almighty, let Thy thunder rumble,
Let thy righteous anger burn!
That they may feel revenge's terror
Strike them down into the dust!

Nay!—not to destroy—whate'er our merit—
Came He from His Father's place,
Sinners through His mercy shall inherit
Mercy, blessedness, and grace.

Worshipping in lowliness
The great purpose of Thy grace,
Thee, O Lord, Thy children bless!

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## THE SANHEDRIN.

THEN were the high *priests* and the *rulers* and the *elders* gathered together late in the night in the Council of the Sanhedrin. In the highest place sat *Caiaphas*, with his jewelled breast-plate, in robes of white embroidered with gold. A vestment of green and gold covered his shoulders, and on his head he wore a white horned mitre adorned with golden bells, which added to the majesty of his aspect. *Annas*, the aged high priest, sat on his left. *Nathanael*, also on the raised daïs, was on the right. Below him sat the *Rabbis*, in blue velvet, while seated around were *Pharisees*, *Scribes*, and *doctors of the law.*

**Caiaphas**, whose grey hair and beard showed that he was well stricken in years, was still in the full vigour of life. As president of the Sanhedrin, he briefly opened the session.

"Honoured Brothers, Fathers, and Teachers of the People, an extraordinary occurrence is the occasion of the present extra-

ordinary assembly. Listen to it from the mouth of our worthy brother."

Then **Nathanael** arose, and standing on the right hand of Caiaphas, said, "Is it allowed, O fathers, to say a word?" **All** answered, "Yes; speak! speak!" Then said **Nathanael,** "Marvel not, O fathers, that ye should be called together at so late an hour for the transaction of business. It must be only too well known to you what we have with shame been compelled to see to-day with our own eyes. Ye have seen the triumphal progress of the Galilean through the Holy City. Ye have heard the Hosannas of the befooled populace. Ye have perceived how this ambitious man arrogates to himself the office of the high priest. What now lacks for the destruction of all civil and ecclesiastical order? Only a few steps further, and the law of Moses is upset by the innovations of this misleader. The sayings of our forefathers are despised, the fasts and purifications abolished, the sabbath desecrated, the priests of God deprived of their office, and the holy sacrifices are at an end."

As Nathanael concluded, all the fathers of the **Council** exclaimed with one voice, "True—most true." As he had been speaking they had been interchanging notes of appreciative and sympathetic comment. But it was not until Caiaphas spoke that the Sanhedrin was roused to the highest pitch of excitement. **Caiaphas,** who spoke with great fire and fervour, thus addressed the rulers of Israel:—

"And more than all this. Encouraged by the success of his efforts, he will proclaim himself King of Israel (murmurs of alarm and indignation), then the land will be distracted with civil war and revolt, and the Romans will come with their armies and bring destruction upon our land and our people. Woe is me for the children of Israel, for the Holy City, and for the Temple of the Lord, if no barrier is opposed to the evil while there is yet time! It is, indeed, high time. We must be the saviours of Israel. To-day must a resolution be passed, and whatever is resolved upon must be carried out without regard to any other consideration. Do we all agree to this?"

And all the **Sanhedrin** as one man cried out, "We do."

Up sprang **Amiel** to emphasize his vote: "A stop must be put to the course of this misleader."

**Caiaphas** then said, "Give your opinion without reserve as to what should be done."

And then **Rabbi Archelaus** arose and said: "If I may be permitted to declare my opinion unreservedly, I must assert that we ourselves are to blame that things have come to such a pass. Against this onrushing ruin much too mild measures have been employed. Of what avail have been our disputations with him, or what has it profited that we have, by our questionings, put him in a dilemma; that we have pointed out the errors in his teaching, and his violations of the law? Nay, of what use has been even the excommunication pronounced on all who acknowledged him as the Messiah? All this was labour in vain. Men turn their backs on us, and all the world runs after him. To restore peace to Israel, that must be done which ought to have been done long ago—we must arrest him and throw him into prison. That is the only way to put an end to his evil influence."

The suggestion was hailed with enthusiasm, and springing to their feet they cried, "Yea, that must be done!"

Then **Sadok** stood up and said: "When once he is in prison, the credulous people will no longer be attracted by the fascination of his manner or the charm of his discourse. When they have no more miracles to gape at, he will soon be forgotten and we will once more be able to breathe freely."

And **Salomo** exulted as he added: "In the darkness of his dungeon let him make his light shine and proclaim his Messiahship to the walls of his gaol."

Then it was the turn of the *Pharisees*. **Oziel** said: "He has been allowed long enough to lead the people astray and to denounce as hypocrisy the strict virtue of the Holy Order of the Pharisees. Let him suffer for his contempt in fetters."

**Ptolomey** added, complacently: "The enthusiasm of his hangers-on will soon cool down when he who promised them freedom is himself in chains."

By this time it was evident all the Council was of one mind. Then **Annas**, the venerable high priest, arose and addressed the Sanhedrin with much emotion.

"Now, venerable priests, a ray of confidence and joy penetrates to my breast when I see your unanimous resolution! Alas! an unspeakable grief has weighed down my soul at the sight of the onward progress of the false teachings of this Galilean. It seemed as if I had lived to old age but in order to have the misfortune of seeing the downfall of our Holy Law. But now I will not despair. The God of our fathers still lives, and he is with us. If ye have the courage to act boldly, and to stand firmly and faithfully together, there is safety at hand. Take courage, steadfastly pursue the aim in view, and be the deliverers of Israel, and undying fame will be your reward."

With one accord **all** answered and said: "We are all of one mind;" while the **Priests** added, shouting eagerly, "The faith of our Fathers shall not perish." "Israel must be saved."

Then **Caiaphas** began, "All honour to your unanimous resolution, worthy brethren, but now let me have the benefit of your wise counsels how we can most safely bring this deceiver into our power." "It might be dangerous," remarked **Rabinth**, "to seize him now at the time of the Feast. In the streets or in the Temple he is everywhere surrounded by a mob of infatuated followers. It could easily lead to an uproar."

Then all the **Priests** cried out together with a loud voice, as if impatient that one should speak at a time. **Ezekiel** shouted: "Yet it must be done at once. This matter admits no delay. Shall we sit still, waiting until after the feast? What if, during the feast, he should raise a tumult among the people?"

"No delay!" cried some other **Priests**, "no delay!"

Then another *Pharisee* **Josue** stood up and said, "We cannot now seize him openly by force. We must carry out our scheme cunningly and in secret. Let us find out where he usually spends the night, then we could fall upon him unobserved, take him into custody and throw him into a dungeon where never again would he see the light of day."

**Nathanael** sprang to his feet, for the auspicious moment had come—the furious merchants from the Temple were without in the courtyard. "To track the fox to his lair will not be difficult. We could then soon find some one to help, if it should please the High Council to offer a large reward."

**Caiaphas** at once put the resolution to the Sanhedrin. Rising from his seat he said, "If ye, assembled fathers, agree, then, in the name of the High Council, I will issue notice that whoever knows of his nightly resort, and will inform us of the same, will be rewarded for his pains."

With one voice the rulers and chief priests and scribes cried out, rising from their seats, "We are all agreed!"

Then said **Nathanael**, "Without doubt we could secure the services, as informers, of those men whom the Galilean to-day has injured so deeply in the sight of all the people, driving them with a scourge out of the Temple. From of old they were zealous of the Law, but now they are thirsting for revenge against him who has made so unheard-of an attack upon their privileges."

"But where," asked **Annas**, "are these traders to be found?"

"They are waiting," said **Nathanael**, "in readiness in the outer court. I have promised them to be the advocate of their cause before the holy Sanhedrin, and they await our decision."

"Worthy priest," said **Caiaphas**, "inform them that the High Council is disposed to listen to their grievance, and bring them in."

**Nathanael**, as he went, said, "This will be a joy to them, and of great use to us."

When Nathanael left the hall, **Caiaphas** addressed the Council with words of cheer: "The God of our fathers has not withdrawn his hand from us. Moses still watches over us. If only we can succeed in gathering around us a nucleus of men out of the people, then I no longer dread the result. Friends and brethren, let us be of good courage, our fathers look down upon us from Abraham's bosom." "God bless our High Priest!" rang through the hall, as **Nathanael**, followed by *Dathan* and the other *traders*, returned to his place. He introduced them thus: "High priests and chosen teachers! These men, worthy of our blessing, appear before this assembly in order to lodge a complaint against the notorious Jesus of Nazareth, who has to-day insulted them in the Temple in an unheard-of fashion and brought them to grief."

Then with one voice the **Traders**, led by Dathan, cried out, "We beseech the Council to procure us satisfaction. The Council ought to support our righteous demands." The **Priests**

and **Pharisees** responded eagerly, "Ye shall have satisfaction, we will answer for that."

Then ensued the following dialogue between the traders and the Sanhedrin:

**Kore.** Has not the Council authorised us to display for sale, openly in the Court of the Temple all things needful for the sacrifice?

**Sadok.** Yes, that has been sanctioned. Woe be to those who disturb you in the exercise of this right!

**Booz.** And the Galilean has driven us out with a scourge.

**Abrion.** And the tables of the money-changers has he overturned, and released the doves. We demand satisfaction.

**Caiaphas.** That ye should have satisfaction the law decrees. Your losses will be made good in the meantime out of the Temple treasury (joy among the traders). But that the offender himself may be duly punished, it is necessary for us to have your help. What can we do, so long as he is not in our power?

**Esron.** He goes daily to the Temple; there he can easily be arrested and carried off.

**Caiaphas.** That will not do. Ye know that as he has a multitude of excited followers, such a course might lead to a dangerous uproar. The thing must be done quietly.

**Booz.** That could be done best at night-time.

**Caiaphas.** If ye could find out where he retires at night he would soon be without tumult in our hands. Then would ye not only have the delight of seeing him chastised, but also a considerable reward would fall to your lot.

**Nathanael.** And ye would also have rendered good service to the law of Moses if ye assist in this, Then all the **Traders** cried out together: "You can depend on us, we will spare no trouble." And all the priests and Pharisees congratulated themselves that the business was going well. **Dathan,** conspicuous by his apparel, then volunteered a statement. He said, "I know one of his followers, from whom I could easily gain some information if I could offer him a sufficient reward."

**Caiaphas** at once authorised him, "If thou findest such a one make all necessary promises in our name. Only don't loiter: we must attain our end before the feast."

**Annas** enjoined the strictest silence, to which with one voice the **Traders** responded "We swear it," and then **Caiaphas** proceeded to urge upon them the need of creating a party on their side among the people. "If, my good fellows, ye really desire fully to glut your longing for revenge, then take care and use every means to kindle in others the same holy zeal which glows in you."

**Ephraim** answered that they had not waited for his prompting, but had already brought several others over to their side. "We will not rest until the whole populace is roused against him," added **Moses**. Annas and Caiaphas applauded their zeal. "Ye will thereby merit the greatest gratitude from the Council," said **Annas**, and **Caiaphas** chimed in, "Openly will ye then be honoured before all the people as ye have been to-day put to shame before them by this presumptuous man."

"Our life for the law of Moses," then cried **Kore**. "and the holy Sanhedrin." "The God of Abraham guide you," said **Caiaphas**, dismissing them, and they left the hall crying aloud, "Long live Moses, long live the High Priest and the Sanhedrin. Even to-day may the rôle of the Galilean be played out."

Then **Caiaphas**, addressed these parting words to the Council. "As though refreshed by sweet slumbers, I live once more. With such men as these we can put everything right. Now we shall see who will triumph—He with his followers to whom he is always preaching love, a love which is to include publicans and sinners and even the Gentiles also, or we with this troop inspired by hate and revenge which we are sending against him. There can be no doubt to which side the victory will incline."

"The God of our fathers give us the victory!" said **Annas**: "joy in my old age will renew my youth."

Then said **Caiaphas**, "Let us now break up, looking forward with confidence to the joy of victory. Praised be our fathers." And **all** the assembly with a deep sonorous voice exclaimed. "Praised be the God of Abraham, of Isaac, and of Jacob."

## ACT III.

### PROLOGUE.

He who clear-eyed looks through the future's mystery,
Sees the lowering tempest which, threatening, gathers,
Sees the clouds approaching, which will o'er His head
Burst with their thunders.

Lingering yet while in the midst of His loved ones,
He hath said to those friends the word of parting—
Word—ah, me!—the soul of His faithful mother
Cruelly wounding.

See how, deeply grieving, Tobias' mother
Gazes after the son of her heart in parting,
And pours forth the sorrow of love so tender
In tears down-streaming.

Thus, too, weeps the Mother of our Redeemer,
Watching her loved One, as He goes unflinching
In His love, to blot out men's sins for ever
With His death ransom.

### TABLEAU IV.

[The fourth tableau, taken from the Apocrypha, represents the departure of Tobias, who, with his little dog, takes leave of his parents before setting forth with the angel Raphael, who is in undress, with a staff instead of wings. The little dog stands like a stuffed animal.]

Friends, what bitter pain and woe
Had a mother's heart to know
When her son by Raphael's hand
Led into a foreign land,
Hastened at his father's hest.

With "Alas!" and "Woe is me!"
Gazing after him, cries she,
"Tarry not, but soon return,
Leave me not in vain to mourn,
Light and comfort of my breast."

"Ah! Tobias! dearest one,
Haste thee back, mine only son,
To my arms! In thee alone
Can my heart forget her moan
And rejoice with fairest joy!"

Comfortless she still mourns on
All joy from her life has gone
Gone until that happy hour
When to her a heavenly power
Brings again her best-loved son.

## PROLOGUE.

See the Bride in Solomon's Song, lamenting—
How she weeps and wails for the vanished Bridegroom,
How she calls and seeks
Rest and Peace she knows not till she shall find Him.

Greater is the pain in the heart of Mary,
Piercing through her soul indeed like a sword-thrust,
Even though relieved,
By sweet and submissive trust in the Father.

## TABLEAU V.

[The fifth tableau shows us the Bride in the Song of Solomon, who is lamenting the lost and absent Bridegroom. She is gorgeously arrayed in the midst of a bevy of eight companions in the traditional flower-garden; and while it is displayed the chorus sings a lament as ardent in its passion as the original in Canticles. Christ, of course, is prefigured by the absent bridegroom; the lamenting bride, who appeals to the daughters of Jerusalem, is the Church, the Lamb's Bride of the Apocalypse.]

Oh! where is He, the Beautiful
All glorious one above?
My weary eyes they weep for Him
The burning tears of love.

Oh! come to me! Oh! come to me!
Look on these tears that fall!
Beloved, dost Thou linger yet?
Oh! answer when I call.

Mine eyes are searching everywhere
For Thee upon all ways,—
My heart to meet Thee forth doth haste,
With daylight's earliest rays.

Beloved! what is it I feel?
How sinks my heart with pain!
Beloved friend, be comforted!
Thy Friend shall come again.

Oh! wait, dear heart, for soon He comes
To take thee to His side;
And then no cloud shall dim thy joy
Or that reunion hide.

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## THE LEAVE-TAKING AT BETHANY.

JESUS accompanied by all His disciples, sets out to pay His last visit to Bethany. *Peter*, with his staff in hand, walked with *John* beside the Master. *Judas* was present, with dishevelled locks and haggard look, *James the Elder* and *James the Less*, and *Andrew* and *Thomas*, and the rest of the *disciples*.

Then **Jesus** spoke unto them, and said, "Ye know, dear disciples, that after two days is the feast of the Passover. So now let us make one last visit to our friends in Bethany, and then go to Jerusalem, where in these days all will be fulfilled which has been written by the prophets concerning the Son of Man."

The disciples understood not His saying, and after some questioning among themselves **Philip** ventured to address Jesus, saying unto Him, "Has the day then really come at last when Thou wilt restore the kingdom to Israel?" **Jesus** looked upon Philip with tender compassion, and said unto him, "Then shall the Son of Man be delivered up to the Gentiles, and shall be

mocked and spat upon, and they will crucify Him; but on the third day He will rise again." Then said **John**, in a voice that trembled with emotion, as the other disciples gazed at each other in horror, "Dear Master, what dark and terrible words Thou speakest. What are we to understand by them? Make it clear unto us."

Then **Jesus** answered and said unto him, "The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit. Now is the judgment of the world. Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

Then were the breasts of the disciples troubled, for they could not understand what these things meant. **Thaddeus** said to Simon, "What does He mean by this speech?"

**Simon** replied with a puzzled air, "Why does He compare Himself to a grain of corn?"

Then said **Andrew** unto Him, "Lord, Thou speakest at once of shame and of victory. I know not how to reconcile those ideas in my mind."

**Jesus** said, "That which is now dark to you as the night will be as clear as the day. I have told you before, that ye may not lose courage whatever may happen. Believe and hope. When the tribulation is past, then ye will see and understand."

**Thomas** answered and said unto Him, "What I cannot understand is that Thou shouldst speak of suffering and of death. Have we not heard from the prophets that the Messiah shall live for ever? Thou who can'st raise the dead can'st not die. What can thine enemies do unto Thee? One single word from Thee would annihilate them all."

**Jesus** said unto him, "Thomas, reverence the secret counsels of God which thou canst not fathom."

Then, turning to the others, He said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness overtake you." To which the **Disciples** replied: "Lord, abide with us. Without Thee we are like sheep without a shepherd."

By this time they had approached near the village of Bethany, and there met them one *Simon*, after whom there came *Lazarus*, who was raised from the dead, with *Martha*, his sister, and *Mary Magdalene*, the latter tall, dark, with long black hair, in dark blue dress with a yellow mantle.

**Simon** pressed forward; he was an old man, and he hastened to meet Jesus. "Welcome, best of teachers. O what joy that Thou shouldst honour my house with Thy entrance. Dear friends, be also welcome," he exclaimed; but he was startled to hear the reply, "Simon, for the last time I, with my disciples, lay claim to thy hospitality."

**Simon** replied in grief, "Say not so, Lord. Often still shall Bethany afford Thee a brief repose."

By this time Lazarus drew near: he was of less than middle stature, and silent, as if his sojourn in the other world left him little to speak of in this. "See," said **Jesus**, "there is our friend Lazarus." "My Lord," cried **Lazarus**, embracing him, "the Vanquisher of Death, Lifegiver and Lord, I see Thee once again, and hear the voice that called me from the grave."

Then hastened the **Magdalen** to his side, and, kneeling down, "Rabbi," she exclaimed; **Martha** also said, "Welcome, Rabbi."

Then **Jesus** blessed them, saying, "God's blessing be upon you!"

Then **Martha** asked, "Wilt Thou, Lord, grant me the happiness of serving Thee?" while the **Magdalen** timidly inquired, "Wilt Thou not despise a token of love and gratitude from me?"

And **Jesus** replied with tenderness, "Do, good souls, that which ye purpose to do."

Then said **Simon**, "Best of Masters, come under my roof, and refresh Thyself and Thy disciples."

So **Jesus** entered into Simon's house, exclaiming, "Peace be upon this house: "to which the **disciples** added, speaking together, "And to all that dwell therein." Then said **Simon**, "Lord, all is ready, set Thee down at table and bid Thy disciples sit down also."

Then **Jesus** sat down to meat, saying, "Let us now, beloved disciples, enjoy with thanks the gifts which our Father in heaven bestows upon us through Simon his servant. O Jerusalem,

would that my coming were as dear to thee as it is to these my friends! But thou art stricken with blindness."

"Yes, Lord," remarked **Lazarus**; "O best of masters, dangers threaten there. The Pharisees stand anxiously awaiting to see whether thou wilt come up to the Passover. They are eagerly conspiring for thy destruction." **Simon** said, "Stay here, Lord; here Thou art safe."

Then **Peter** interposed with an entreaty, "Lord, it is good to be here. Remain here, in the seclusion of this house, served by faithful love, till the gathering storm be passed."

But **Jesus** rebuked him sternly, saying, "Get thee behind me, tempter. Thou savourest not of the things that are of God, but those that be of men. Can the reaper tarry in the shade while the ripe harvest awaits him? The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

Then the dark-browed **Judas** spoke, uttering this time the though of all. "But, Master, what will become of us if Thou givest up Thy life?"

A chorus of approval burst from all the **disciples,** "Ah, all our hopes would then be destroyed."

"Trouble not yourselves," said **Jesus,** "I have power to lay down my life and I have power to take it again. This commandment have I received of my Father."

And lo, while they were yet speaking, **Mary Magdalene** silently approached Jesus, carrying in her hand a bottle of ointment of spikenard, very precious, which she poured over his head as she murmured but one word, "Rabbi." And **Jesus** also said but one word, "Mary!" but his tone was full of tenderness and love.

As the perfume of the ointment filled the room, the disciples spoke among themselves. "What an exquisite odour!" said **Thomas**, leaning past the others to look. "It is real oil of spikenard, very costly," said **Bartholomew. Thaddeus** added, "Such an honour has never been shown to our Master." But **Judas** could not contain himself. He growled from his distant seat, "To what purpose is this waste? The money might have been much better expended." "Yes," said **Thomas**, "I almost think so too."

Then the **Magdalen**, heedless of the murmurs of the disciples, knelt down and anointed Jesus' feet and wiped them with her long black tresses. **Jesus**, after a little while, noticing the muttering down the table, asked, "Wat are ye saying to each other? Why do ye condemn that which is done only from grateful love?" The Magdalen knelt back, sheltering herself as it were behind her Lord. **Judas** blurted out impetuously his dissatisfaction. "To pour out so much costly ointment, what wasteful extravagance!"

"Friend Judas," said **Jesus**, "look at me. Is what is done for me, thy Master, waste?"

**Judas** said, "I know that Thou lovest not useless expense; the ointment might have been sold and the poor helped with the money!" Hearing Judas' answer, he half turned away, and looked wearily upwards, folding his hands.

"Judas," said **Jesus**, somewhat sternly, "hand upon thy heart now! Is it only pity for the poor which moves thee so much?"

**Judas** replied, "At least three hundred pence could have been got for it. What a loss both for the poor and for us."

Then **Jesus** answered and said, "The poor ye have always with you, but me ye have not always."

Then He said, "Let her alone, she has wrought a good work on me, for in that has poured out the ointment upon me, she has anointed me for my burial. Verily I say unto you, wheresoever this gospel shall be preached through the whole world, there shall also this that she hath done be told for a memorial of her."

He then said to the disciples, "Let us arise,"—and, then turning to Simon his host, he said, "I thank thee, benevolent man, for thy hospitality. The Father will repay it unto thee."

"Say nothing of thanks, Master," said **Simon**; "I know what I owe to Thee."

Then **Jesus** arose and said, "It is time to go hence. Farewell, all ye dwellers in this hospitable house. My disciples, follow me."

**Peter** said unto him, "Lord, wherever Thou wilt, only not to Jerusalem."

**Jesus** answered, "I go where my Father calls me. If it please thee to remain here, Peter, do so." Then **Peter** declared, "Lord, where Thou abidest there will I also abide; whither Thou goest, there go I also."

**Jesus** said, "Come, then." The disciples arose, and, clasping their staffs, were ready to depart. Then **Jesus** turned to Mary Magdalene and Martha, and said, "Remain here, beloved! Once more, fare ye well. Dear, peaceful Bethany, never more shall I tarry in thy quiet vale."

**Simon,** sore troubled in spirit as he heard these words, said unto him, "Then Thou wilt really depart hence for ever?" **Mary Magdalene** threw herself at his feet, and said, "Alas, I am filled with terrible forebodings. Friend of my soul! My heart—oh! my heart—it will not let Thee go."

**Jesus** said unto her, "Stand up, Mary. The night cometh and the winter storms come blustering on. But be comforted. In the early morning, in the garden of spring, thou shalt see Me again."

**Lazarus** exclaimed, "Oh! my friend, my benefactor!"

"Alas!" cried **Martha,** "comfort and joy of my heart, thou art going; and comest Thou back never more?"

**Jesus** said, "The Father wills it, beloved. Wherever I am, I bear you ever with me in my heart, and wherever ye are, my blessing will follow you. Farewell."

And behold, as they turned to go, there met them *Mary* the mother of Jesus with her companions. Mary had a white mantle round her head, from beneath which her long dark hair hung down. She hastened to her son, crying: "Jesus, dearest son, I hastened after thee with my friends, in eager longing to see thee once more before thou goest, ah—whither?"

**Jesus** clasped her hands gently and replied, "Mother, I am on the way to Jerusalem."

"To Jerusalem?" said his **mother.** "There is the Temple of Jehovah, whither I once carried thee in my arms to offer to the Lord."

"Mother," said **Jesus,** in solemn sadness, "the hour is come when according to the will of the Father I shall offer myself.

I am ready to complete the sacrifice which the Father demands from me."

"Ah," cried **Mary**, with a bitter and piteous cry, "I foresee what kind of a sacrifice that will be." John and Mary Magdalene hat joined the mother of Jesus, and the two Maries standing together united their lament. "How much we had wished," said the **Magdalen**, "to keep back the Master and make Him remain with us." "It is of no use," said **Simon**, gloomily, "His purpose is fixed."

Then said **Jesus** to his mother, tenderly beholding her, "My hour is come." All the **disciples** cried, "Oh, ask the Father that He should let it pass by." Then all the **women** said, "The Father has always listened to thee." But **Jesus** said, "Now is my soul troubled, and what shall I say? Father, deliver me from this hour! But for this hour came I into the world."

But **Mary**, hearing him, exclaimed as in a trance, "Oh, venerable Simeon, now will be fulfilled that which thou once prophesied to me, 'A sword shall pierce through thine own soul.'" And as she spoke the Magdalen gently supported her from falling.

**Jesus** said in terms of gentle reproach, "Mother, the will of the Father was also ever sacred to thee." His word rallied her courage, and she replied, "It is so to me still. I can bear patiently. But one thing I beg of thee, my son."

"What desirest thou, my mother?"

"That I may go with thee into the fierce conflict of suffering —yea, even unto death!"

"Oh, what love!" exclaimed **John**, who stood tearfully beside the two Maries, wistfully looking for some ray of hope to illuminate the darkness beyond.

**Jesus** embraced her lovingly. "Dear mother, thou shalt suffer with me, thou shalt fight with me in my death-struggle, but thou shalt also rejoice with me in my victory, therefore be comforted."

"Oh, God," she cried in heartrending accents, "give me strength that my heart may not break!"

"We all weep with thee, thou best of mothers," said the **Holy Women**, adding their tears to those of the Mother of Jesus.

"I go then with thee, my son, to Jerusalem," said **Mary**.

And the **Holy Women** declared they also would go with her.

But **Jesus**, holding her hand, tenderly forbade her: "Later thou mayst go thither, but not now. For the present stay with our friends at Bethany. I commend to you, O faithful souls, my beloved mother, with those who have followed her here."

Eagerly the **Magdalen** accepted the charge.

"After Thee," she exclaimed, "there is no one dearer to us than thy mother." And **Simon** said, "Thou leavest with us the sweetest pledge of thy love."

But even at the eleventh hour **Lazarus** interposed one last word of entreaty: "If only Thou, O Master, couldst remain!"

Not noticing this, **Jesus** said, "Comfort ye one another. After two days ye may come up together to Jerusalem, to be there on the great day of the feast."

**Mary** said, "As thou wilt, my son."

Then **Jesus** spoke to his mother and said, "Mother, mother, for the tender love and motherly care which thou hast shown to me for the three and thirty years of my life, receive the warmest thanks of thy son." And stooping down he kissed her. Then raising his head he said, "The Father calls me. Fare thee well, best of mothers."

**Mary** asked him, "My son, where shall I see thee again?"

And **Jesus** replied, "There, beloved mother, where the Scripture shall be fulfilled: 'He was led as a lamb to the slaughter, and he opened not his mouth.'"

**Mary**, sobbing, cried aloud, "Jesus, thy mother. O God, my son!"

Half fainting she was held up by the **Holy Women**, who exclaimed, "O beloved, faithful mother!"

The **Disciples** departing muttered, "We cannot endure it. What will be the end of all this?"

Then burst from their lips the despairing cry, "Alas, what affliction lies before us all?"

But **Jesus** said, "Sink not in the first combat. Hold fast by me."

All the **Disciples** repeated, "Yea, Master, fast by Thee."

**Lazarus** and the women looking back after Christ as he passed out of sight, exclaimed, "Ah, our dear teacher," while **Simon** said, "He brought happiness to my house."

**Simon** then turned tenderly to Mary, and said, "Come, mother, and condescend to enter in." "One consolation remains to us in tribulation," said **Mary Magdalene**, and **Martha** added, "To have the mother of our Lord with us." Turning to the other women, **Lazarus** said, "And ye, beloved ones, come with us, we will share our woe and tears together."

All then together went into the house, Mary Magdalene supporting the mother of Jesus.

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## ACT IV.

### PROLOGUE.

People of God! behold! thy Saviour is near!
He who was promised thee long ago is come
Oh! hear Him, and follow His guidance!
For blessing and life will He bring to thee.

But blind and deaf Jerusalem now appears
Thrusting back the hands held out to her in love.
Therefore the highest too doth turn away
And let her to destruction sink.

Queen Vashti, in her pride, despised the royal feast;—
The king, in his grievous wrath, hath banished her
Out of his presence, and hath chosen
A nobler soul to be his royal mate.

Thus the synagogue is also turned away
And the kingdom of the Lord passing from her
Is given to other greater nations
Who shall bring forth fruits of righteousness.

## TABLEAU VI.

[The sixth tableau, which is supposed to typify the doom of Jerusalem for the rejection of the Saviour, presents us with a picture of the Court of Ahasuerus at the moment when Vashti the Queen is falling before the wrath of her Royal consort, who is welcoming Esther to the vacant throne. Vashti's beauty is all exposed to the assembled banqueters, but exposed in shame and disgrace instead of being exhibited as the glory of her lord's harem. Her fate is declared by the chorus to foreshadow that of the Synagogue.]

Jerusalem! Jerusalem! awake!
Know what belongs unto thy peace, ere the day come
When, if thou lingerest, God will vengeance take,
Unhappy one, in fearful strokes of doom.

Jerusalem! Jerusalem!
Oh! turn unto thy God again;
Despise thou not with mockery vain
His mercy's warning call.
Lest on thee, cursed of the Lord,
In fulness measureless outpoured,
The wrath almighty fall.

But she, alas! she who the prophets slew,
Reels on in her mad course to outrage new:
Therefore, thus saith the Lord,
This people is abhorr'd.

See Vashti—see the haughty one, outcast—
Symbol of what befell the Synagogue at last.

"Depart thou from before my throne,
O haughty woman, of the crown
Unworthy! "spake the king in wrath.
"Thou, Esther, come unto my side,
This throne's for thee, my chosen bride;
Through life our feet shall tread one path."

Even so, the day of grace is past—
"This haughty people is outcast
From me," so doth the Lord declare.

A better nation He will choose
Eternally to be His spouse,
As Ahasuerus Esther fair.

Jerusalem! Jerusalem!
Ye sinners! hearken to God's word
If ye would mercy win,
And put away from out your hearts
The leavened bread of sin.

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## CHRIST AND HIS DISCIPLES ON THE WAY TO JERUSALEM.

Now as they came nigh unto Jerusalem they looked down upon the whole city which lay before them. Then said **John** unto Jesus, "Master, behold what a splendid view of Jerusalem from this spot!" **Matthew** said, "The majestic Temple, how splendidly it is built!" **Jesus** was troubled in spirit, and after gazing for a moment over the city, clasped his hands in grief and cried, "O Jerusalem, Jerusalem, O that thou hadst known even in this thy day the things which belong unto thy peace! but now they are hidden from thine eyes!" Jesus wept.

His disciples, beholding Him weep, were amazed. At last **Peter** ventured to say, "Master, why grievest thou so sorely?" **Jesus** answered, "My Peter, the fate of this unhappy city goes to my heart." Then said **John,** "Lord, tell us, what shall this fate be?" **Jesus** answered and said unto them, "The days shall come when her enemies shall make a trench about her walls, and compass her in on every side, and lay her even with the ground. She and her children within her walls shall be dashed to the earth, and not one stone be left upon another." **Andrew,** giving expression to the general consternation, asked, "Wherefore shall the city have so sad a doom?" **Jesus** said, „Because she hath not known the day of her visitation. Alas! she who hath slain the prophets will kill the Messiah himself." Then spoke all the disciples together, "What a terrible deed!" **James the Elder** said, "God forbid that the city of Jehovah

should bring such a curse upon herself." And **John**, with pleading voice, added, "Dearest Master, for the sake of the Holy City and the Temple, I beg of Thee go not thither, so that the opportunity may be wanting to those evil men to do the worst." "Or," said **Peter**, "go thither and display Thyself in all Thy majesty, so that the good may rejoice and the evil tremble." "Yes," cried all the twelve eagerly, "do that." **Philip** said, "Strike down Thine enemies!" and **all** added earnestly, "And set up the kingdom of God among men." **Jesus** answered, "Children, that which ye desire shall come to pass in due time, but my ways are appointed to me by my Father, and thus saith the Lord, My thoughts are not as your thoughts, and My ways are not as your ways."

Then, as if to cut short a useless discussion, He said, "Peter!" **Peter** replied, "What wilt Thou, Lord?" and **Jesus** continued, "It is now the first day of unleavened bread, in which the law commands that we should eat the Passover; ye, both Peter and John, go forward and prepare the Passover that we may eat it in the evening." **Peter** and **John**, who stood the one on his left and the other on his right, asked, "Where wilt Thou, Lord, that we prepare the Passover?" **Jesus** said, "When ye are entered into the city there shall meet you a man bearing a pitcher of water, follow ye him, and wheresoever he shall go in, say ye to the good man of the house, 'The Master saith, Where is the guest-chamber where I may eat the Passover with my disciples?' and he shall show you a large upper chamber, furnished and prepared; there make ready the Passover." "Thy blessing, O best of masters!" said **Peter**. He and John knelt down on either side of their Lord, **Jesus** placed His right hand on the head of John and His left on the head of Peter exclaiming, "God's blessing be with you."

Peter and John having departed, **Jesus** said to the others, "Accompany me for the last time to the House of my Father. To-day ye will go with me thither; to-morrow— —" Then **Judas**, who had for some time past stood apart, came forward and said, "But, Master, allow me; if Thou wilt really leave us, make some arrangement for our future support. Look here," he added, pointing to the small bag almost empty of coin, which he carried in his girdle, "there is not enough here for one day

more." **Jesus** looked upon him, and said, "Judas, do not be more anxious than is needful." But **Judas** went on muttering, and looking, not at his Lord, but at the bag, "How well the value of that uselessly wasted ointment would have lain therein! Three hundred pence! How long we could have lived on it without care!" **Jesus** reproved him, saying, "Ye have never lacked anything hitherto and, believe me, that what is necessary will not fail you in time to come." **Judas** said, "But, Master, when Thou art no longer with us our good friends will soon draw back, and then— —" **Jesus** said unto him, "Friend Judas, beware lest thou fall into temptation." **The other Disciples** who had listened to this conversation then interrupted, saying all together, "Judas, trouble not the Master so much." **Judas** retorted, "Who will take thought if I do not? Have I not been appointed by the Master to carry the bag?" "Thou hast," said **Jesus**, "but I fear— —" "And I also fear," interrupted **Judas**, "that soon it will be empty and remain so." Then **Jesus** went close up to him, and said gravely and gently, "Judas, forget not my warning. Arise, now let us go hence, I desire to be in the House of my Father." Jesus then, followed by His disciples, excepting Judas, passed on to the city.

**Judas**, being left alone, said to himself—

"Shall I follow him any longer? I do not much care to do so. The Master's conduct to me is very inexplicable. His great deeds allowed us to hope that he would restore again the kingdom to Israel. But he does not seize the opportunities that offer themselves, and now he constantly talks of parting and dying, and puts us off with mysterious words about a future which lies too far off in the dim distance for me. I am tired of hoping and waiting. I can see very well, that with him there is no prospect of anything but continued poverty and humiliation,—and instead of the sharing, as we expected, in his glorious kingdom, we shall perhaps be persecuted and thrown into prison with him. I will draw back, whilst there is yet time. It is a good thing that I was always prudent and cautious, and have now and then laid aside a trifle out of the bag, in case of need. How useful I should find those 300 pence now, which that foolish woman threw away on a useless mark of respect. If, as seems likely, the society is about to dissolve,

they would have remained in my hands—then I should have been safe for a long while to come. As it is, I must consider the question, where and how I can find subsistence."

As he stood alone under the trees, perplexed and troubled, **Dathan** appeared in the background, and spying Judas, said to himself, "The occasion is favourable. He is alone and seems much perplexed. I must try everything in order to secure him. A great reward depends upon it." Then stepping forward he laid his hand upon the shoulder of Judas, exclaiming, "Friend Judas!" Judas started as if a serpent had stung him, and striking his head with his hand cried, "Who calls?" "A friend," said **Dathan**; "has anything sad happened to thee? Thou art so absorbed in thought." **Judas**, staring wildly, asked, "Who art thou?" "Thy friend, thy brother," said **Dathan. Judas**, starting backward, exclaimed, "Thou my friend, my brother?" "At least," said **Dathan**, "I wish to be so. How is it with the Master? I also would like to become one of his disciples." **Judas** said, "One of his disciples?—whilst I—" "Why?" said **Dathan**; "hast thou then forsaken him? Are things not well with him? Tell me, that I may know how to act." Then **Judas** said unto him, "Canst thou keep silence?" "Be assured of that," said **Dathan.** "Then," answered **Judas**, "it is no longer going well with him. He says himself his last hour has come." And then **Judas** rapidly ran over the various predictions of disaster which he had heard from the lips of Jesus. "I intend to forsake him, for he will yet bring us all to ruin. See here," said he, producing the almost empty purse, "I am treasurer,—see how it stands with us." "Friend," said **Dathan**, shrugging his shoulders, "I shall remain as I am."

At this moment six of Dathan's *companions* came up. **Judas**, alarmed, asked, "Who are these? I will not say another word." "Stay, friend," said **Kore**, one of the new comers, "thou wilt not regret it." **Judas** said, "Why have ye come here?" "We were going back to Jerusalem, and we will bear thee company if it please thee." **Judas**, suspiciously eyeing them, asked, "Do ye also, perhaps, wish to go after the Master?" Then said **Abrion** another of the Traders, "Has he gone to Jerusalem?" "For the last time," said **Judas**; "so he says." "What?" said **they**, "for the last time? Is he then never going to leave the

land of Judæa again?" "Why do ye ask me that so eagerly?" said **Judas**. "Do ye wish to become his followers?" "Why not," said the **Traders** with a laugh, "if the prospects are good." "I can see no brilliant prospects" muttered **Judas**. Turning to him **Dathan** said: "Explain to us, Judas, the meaning of thy words that he would bring you all to ruin." And **Judas** replied: "He tells us always to take no thought for the morrow; but if to-day anything happened, we should all be as poor as beggars. Doth a master care thus for his own?" "Truly," said **Abrion**, "the out-look is bad." Then **Judas** related once more the story of Mary Magdalene's waste of precious ointment: "And at the same time, this very day, he permitted the most senseless waste, which a foolish woman was guilty of, thinking do him honour; and when I found fault with this, I only met with reproachful words and looks." "And thou canst still care for him after that," said **Moses**, contemptuously, "and art still willing to remain with him? added **Boos**. Thou shouldst take thought for thine own future; it is high time, I should think," said **Dathan**. "So I have been thinking," said **Judas**, "but how can I find a good opening?" Then said **Dathan**, "Thou hast not far to seek, for the fairest opportunity is awaiting thee." "Where? How?" said **Judas**, eagerly. "Hast thou not heard," said the **Traders**, "of the proclamation of the Council? Such a good opportunity of making thy fortune wilt thou never find again thy whole life long." **Judas's** eyes gleamed. "What proclamation?" he asked. **Dathan** answered, "Whosoever gives information as to the nightly resort of Jesus of Nazareth shall receive a large reward." "Dost thou hear," echoed **Kore**, "a large reward." "A large reward!" said **Judas**. "Now who," said **Moses**, "can earn it easier than thou?" **Dathan** muttered to himself, "We have nearly attained our end." **Ephraim** pressed Judas anew, "Brother, don't neglect this good fortune." **Judas** said, hesitatingly, "A fair opportunity. Shall I let it slip?" Then struck in **Dathan**, "The Council will look after thee in the future. Who knows what might not yet come of it for thee!" "Consent, friend! Strike the bargain," cried all the **Traders** together. **Judas** hesitated one moment and then clasped Dathan's hand saying, "Well, be it so." "Come, Judas," said **Dathan**, "we will bring thee

straightway to the Council." But **Judas** said, "No, I must first go after the Master, and so obtain information in order to make things sure." **Dathan** said, "Well then, we will go to the Council and report in the meantime. But when and where shall we meet?" "In three hours you will find me in the street of the Temple," replied **Judas. Dathan** and the **Traders** said: "Good thou art a friend, a brother, a man." **Judas** then shook hands all round with the traders. "Done!" exclaimed **Judas**, as Dathan and the traders left him.

**Judas** was now alone. He walked to and fro under the trees and said to himself:—

"My word is given; I shall not repent of it. Would it not be wicked to refuse this money which I can earn without any trouble? Ought I to let this chance go by? My fortune is made. I will do what I promised, but will make them pay me in advance. If, then, the Priests succeed in taking him prisoner,—if his reign is over,—I have assured my own prospects, and shall, besides, become famous through all Judæa, as a man who has helped to save the law of Moses, and shall reap praise and glory. But if the Master shall gain the victory and reveals his majesty, then—yes, then—I will cast me down repentant at his feet, for he is good. I have never seen him drive the penitent from him. He will take me back again, and then I shall have the credit of bringing things to a definite issue. Anyhow I will not forsake the Master entirely. I'll take good care to leave a bridge behind, so that, should I be unable to go forward, I can return. This plan is well thought out. Judas, thou art a prudent man! And yet I feel a little afraid to meet the Master, for I shall not be able to bear his keen, searching look, and my comrades will see by my face that I am a—— No! I will not be that! I am no traitor! What am I going to do but let the Jews know where the Master is to be found? That is no betrayal. Betrayal is something more than that. Away with these fancies! Courage, Judas, thy future is at stake!"

**Judas**, who had started with horror when he first mentioned the word traitor, resolved to play his appointed rôle and departed to find Jesus.

And it came to pass that when Peter and John were still on their way to Jerusalem, **Baruch**, the servant of Mark, came out into the street with a pitcher for water which he went to get filled at the well.

As he went he said to himself, "There is a great deal of business to-day, there will be no lack of work this Passover; from the great crowd of pilgrims, we can expect nothing else. My master must expect many guests, as he is already making so much to-do in the house." When he was drawing the water, *John* and *Peter* came upon him. "See," said **John**, "there is someone at the well." **Peter** said, "This is he who carries the pitcher of water that our Master gave us for a sign." Then said **John**, "Let us follow him." **Baruch** looked round as he came to the door of his master's house, and seeing the disciples said, "Will ye come in with me, friends? ye are welcome." "We wish," said **John**, "to speak with thy master." "Perhaps," said **Baruch**, "ye desire to celebrate the Passover here?" "Yes," said **Peter**, "the Master desired us to bring this request to thy master." Then said **Baruch**, "Come with me. It will be a joy to my master to take you into his house. There see," he said, as *Mark* came out of the house, "there he is himself. See, master, I bring guests." "Welcome, strangers," said **Mark**, "how can I serve you?" Then said **Peter** unto him, "Our Teacher sent us to say unto thee, 'My time is at hand. I will keep the Passover in thy house with my disciples.'" "Oh, joy!" exclaimed **Mark**, "now I recognise you as the disciples of the miracle-worker who restored to me the light of my eyes. How have I deserved that he should choose my house before all others that are in Jerusalem in which to celebrate the Passover? Oh, fortunate man that I am, that it should be my house which he honours with his presence. Come, dear friends, I will at once show you the guest chamber. Whatever is needful ye have but to command and it will be provided.—Come." **Peter** and **John** replied, "Good friend, we follow thee." And they went into the house and found all things as Jesus had said unto them.

## ACT V.

### PROLOGUE.

Before the Heavenly Friend forth to His Passion goes
He, urged by His sacred love, gives up Himself
Unto His own to feed their souls
On their pilgrimage here on earth.

Ready to offer Himself, here He doth consecrate
A sacrificial feast that for all time shall last
And proclaim His love for aye
Unto the ransomed race of men.

In the desert of old, the Lord fed wondrously,
With the manna from heaven, Israel's children once,
And with grapes out of Canaan
Made He their failing hearts rejoice.

But a better food, and truly the bread of heaven,
Jesus offers to us. Out of the mystery
Of His Body and Blood
Flow for us grace and salvation.

### TABLEAU VII.

[The seventh and eighth tableaux foreshadow the Last Supper. Both are marvellous displays of artistic skill in grouping hundreds of persons in a comparatively small space. The first is the gathering of the manna in the wilderness; the second the return of the spies from the Promised Land with a bunch of grapes so colossal as to cause two strong men to stagger beneath its weight. The whole of the stage is a mosaic of heads and hands. Four hundred persons, including 150 children, are grouped in these two great living pictures, and so motionless are they that you might almost imagine that they were a group in coloured marble. The tableaux are conventional enough. Moses has his two gilt rays like horns jutting out of his head, the manna falls from above upon the stage like snow in a theatrical winter piece, and there is no attempt to reduce the dimensions of the bunch of grapes to credible proportions. The reference to the manna and to the land that flowed with milk and honey leads up to the institution of the Last Supper.]

Now doth the hour draw near
When all shall be fulfilled
Which God, by mouth of many a seer,
Of old to man revealed.
"This people"—thus, O Lord, saidst Thou—
"In them I have no pleasure now.
From sinful hands I will not take
The gifts and offerings that they make.
I consecrate a Banquet new."
(Thus saith the Lord): "The whole earth through
One sacrifice this feast shall be
In the new Covenant with me."

The wonder in Sin's wilderness befell
Is symbol of this blessed feast as well.
The Lord is good! The Lord is good!
The hungry He provides with food,—
With heav'nly food to-day,
In new and wondrous way.

Who in the wilderness were kept,
But death all those away has swept
And with that bread relieved.
But the New Cov'nant's sacred Bread
Preserves the soul that else were dead.
If worthily received.

## TABLEAU VIII.

The Lord is good! The Lord is kind!
For when with thirst His people pined,
He gave the vine's best juice
That Canaan could produce.

But this fair fruit the earth hath grown
God for the body's need alone
Provided for our sake:
While the New Cov'nant's blessed wine
Shall be the sacred Blood Divine—
The soul's deep thirst to slake.

The Lord is good! The Lord is good!
He in the Covenant renew'd
Doth give, in Salem's hall,
His Flesh and Blood for all.

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## THE LAST SUPPER.

In the supper chamber which Mark had prepared for the Passover, *Jesus* and His *disciples* stood round a long table. Jesus stood in the centre, with *Peter* on His right and *John* upon His left. *Judas*, sullen and scowling, sat next to Peter, and the other disciples were arranged in their order. The table was covered with a white cloth with embroidered edges. On the cloth stood a flagon of wine and several cups, and a plate on which lay a loaf of bread. **Jesus**, standing in the midst, said unto them, "With longing have I desired to eat this Passover with you before I suffer, for I say unto you I will not any more eat thereof until it be fulfilled in the kingdom of God." **Jesus** then took the cup, and lifting it with both hands, looked up to heaven and said, "I thank thee for this fruit of the vine." Then drinking of it He passed the cup to *Peter*, who also drank and passed it to *Judas*, who in his turn, after drinking, passed it to the next disciple, and so on until it went all round. "Take this," said **Jesus**, as He passed the cup to Peter, "and divide it amongst yourselves, for I say unto you, I will not drink henceforth of the fruit of the vine until the kingdom of God shall come." Then exclaimed **all the disciples** together, "Alas, Lord, is this then the last Passover?" **Jesus** said unto them. "There is a cup which I will drink with you in the kingdom of God my Father. As it is written, 'Thou shalt make them drink of the river of thy pleasures.'" Then said **Peter** unto him, "Master, when this kingdom shall appear, how will the offices be portioned out?" "Who amongst us," said **James the Elder**, "will have the first place?" Then **Thomas** said, "Will each one of us have lordship over a separate land?" "That would be much the best," said **Bartholomew**; "then no dispute would arise amongst us." Then **Jesus** looked upon them and said, "So long a time have I been amongst you, and are ye

still entangled in earthly things? Verily, I appoint unto you, which have continued with me in my temptations, the kingdom which my Father has appointed unto me, that ye may eat and drink with me in my kingdom, and sit on thrones judging the twelve tribes of Israel. But remember, the kings of the Gentiles exercise lordship over them, and they that exercise authority over them are called benefactors, but ye shall not be so. He that is greatest among you let him be as the least, and the chief as your servant. For whether is greater he that sitteth at meat or he that serveth? Is not he that sitteth at meat; but I am among you as one that serveth."

Thereupon John removed the long purple robe from the shoulders of Jesus, and handed him a white linen towel with which he girded himself round the middle. Then came *Baruch* in, carrying a ewer of water and a basin. As they looked in amazement one at another, **Jesus** said unto them, "Now sit down, beloved disciples." Then said the **disciples** one to another, "What is he going to do?" **Jesus,** turning to Peter, said, "Peter, reach me thy foot!" **Peter,** starting backward in amazement, said, "Lord, dost thou wash my feet?" Then said **Jesus,** "What I do thou knowest not now, but thou shalt know hereafter." **Peter** replied stoutly, "Lord, Thou shalt never wash my feet." But **Jesus** said, "If I wash thee not thou hast no part with me." **Peter** said, "Lord, if it be so, then not my feet only, but also my hands and my head." But **Jesus** answered, "He that is washed needeth not save to wash his feet, but is clean every whit." Then, stooping down, Baruch poured the water over the feet of Peter, and Jesus dried them with a towel. The other disciples took the sandals off their feet, whispering to themselves in wonder as to what this might mean. Jesus washed the feet of Judas as those of the others. Last of all He washed the feet of John also. Then He washed his hands, Baruch pouring the water over them. After which He took off the towel, and John placed his mantle once more upon his shoulders. Looking around upon the twelve, He said, "Ye are now clean, but not all." **Jesus** then seated himself in the midst of them.

Then said **Jesus** unto them, "Know ye what I have done to you? Ye call me Master and Lord, and ye say well,

for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done unto you. Verily, verily, the servant is not greater than he that sent him. If ye know these things, happy are ye if ye do them." Then **Jesus** stood up again and said, "Children, but for a little while shall I be with you. That my memory may never perish from among you, I will leave behind an everlasting memorial, and so I shall ever dwell with you and amongst you. The old Covenant which my Father made with Abraham, Isaac, and Jacob has reached its end, and I say unto you, a new Covenant begins, which I solemnly consecrate to-day with my blood, as the Father has commanded me, and this Covenant will last until all be fulfilled." Jesus then took the bread, lifted it up before Him, and, replacing it on the table, looked up to heaven and blest it. Then lifting it up again, He broke it in two, saying, "Take, eat, this is my body which was broken for you." Then passing round the table, He placed a morsel of bread with His own hand into the mouth of each of the disciples. All took reverently, but Judas bit at it almost as a dog snatcheth meat from its master's hand. After **Jesus** had returned to his place, He said, "This do in remembrance of me." In like manner He took the cup and blest it, and said, "Take this, and drink ye all of it: for this is the cup of the New Testament in My blood, which is shed for you and for many for the remission of sins." Then passing round the table again He gave each of them to drink, and, returning to his place, He said, "As often as ye do this, do it in remembrance of me."

Then **John** in an ecstasy of affection exclaimed, "Oh, best of masters, never will I forget thy love! Thou knowest that I love thee," and leaning forward he laid his head on the breast of Jesus. The rest of the twelve, who were sitting with clasped hands, with the exception of Judas, who sat apart moody and sullen, exclaimed together, "O Master, who art so full of love for us, ever will we remain united with the." Then said **Peter,** "This holy meal of the New Covenant shall ever be celebrated amongst us according to thy commandment." And **Matthew** added, "And as often as we shall keep it, we will

remember Thee and Thy love." Then cried they all, "O best teacher, O divine one! O best friend and teacher!" And **Jesus** looking upon them, said, "My children, abide in me, and I in you! As the Father has loved me, so have I also loved you, continue ye in my love. But, alas, must I say it! the hand of him that betrayeth me is with me on the table!" Judas started, but the confusion of the disciples caused his guilty look to be unnoticed. Several of the disciples exclaimed, "What! a traitor amongst us!" "Is it possible?" said **Peter.** Then **Jesus** said, "Verily, verily, I say unto you that one of you shall betray me." "Lord," said **Andrew,** "one of us twelve?" "Yes," replied **Jesus,** "one of the twelve, who dipped his hand in the dish with me, shall betray me. So the Scriptures shall be fulfilled, He that eateth bread with me hath lifted up his heel against me." **Thomas** and **Simon,** speaking together with the same thought and same words, asked, "Who can this faithless one be?" while **Matthew** said, "Lord, Thou seest all hearts, Thou knowest that it is not I," —and the two **Jameses** cried, "Name him publicly, the traitor!" "If it were I," exclaimed **Bartholomew,** "I would sink into the earth for very shame," and **Thaddeus** said, "Lord is it I?" Then while these words were on their lips, **Judas,** fearing lest his silence should be observed, started forward and asked furtively, "Lord, is it I?" but, excepting by Jesus, his words passed unnoticed. **Thaddeus** exclaimed, "I would rather give my life for thee than that such a deed should be done." **Jesus** looking towards Judas said, "Thou hast said." Turning to the rest **Jesus** continued, "The Son of Man indeed goeth, as it is written of him, but woe to that man by whom the Son of Man is betrayed; good were it for him that he had never been born!" **Peter** leaning over to John, whispered to him to ask Jesus who it was. Then **John** whispered to Jesus, saying, "Lord, who is it?" **Jesus** answered, speaking so low as to be heard by John alone, "He it is to whom I shall give a sop when I have dipped it." **The others** who had not heard this, kept on asking, "Who can it be?" **Jesus,** taking a piece of bread, dipped it in the cup, placed it in the mouth of Judas, saying, "What thou doest, do quickly." Then Judas arose and hurried from the room .The disciples seeing his departure wondered among themselves, and **Thomas** said

to Simon, "Why does Judas go away?" **Simon** replied, "Probably the Master has sent him to buy something," while **Thaddeus** added, "or to distribute alms to the poor."

Judas being now gone, **Jesus** spoke to the eleven, saying, "Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; but as I said unto the Jews, whither I go ye cannot come, even so now say I unto you." Then said **Peter** unto him, "Lord, whither goest thou?" **Jesus** answered, "Whither I go thou canst not follow me now, but thou shalt follow me later." **Peter** passionately cried, "Why can I not follow thee now? I will lay down my life for thy sake." Then **Jesus** looked upon him with compassion, and said, "Wilt thou lay down thy life for my sake? Simon! Simon! Satan hath desired to have thee that he may sift thee as wheat, but I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren! This night all ye shall be offended because of me, for it is written, 'I shall smite the shepherd, and the sheep of his flock shall be scattered abroad.'" **Peter** answered, "Although all shall be offended, yet will not I. Lord, I am ready to go with Thee both into prison and to death." **Jesus** said unto him, "Verily, verily, I say unto thee, Peter, to-day, even this night, before the cock crow twice thou shalt deny me thrice." Then said **Peter,** rising and clasping his hands, "Even if I should die with thee, I would never deny thee," and the other ten disciples said altogether with a loud voice, "Master, we also will always remain faithful to thee; none of us will ever deny thee."

Then said **Jesus** unto them, "When I sent you out without purse, or scrip, or shoes, lacked ye anything?" All replied with one voice, "No, nothing." Then said **Jesus,** "But now I say unto you, he that hath a purse let him take it, and likewise his scrip, and he that hath no sword, let him sell his coat and buy one, for now begins a time of trial; and I say unto you that thus it is written, and it must yet be accomplished in me, 'And he was reckoned among the transgressors!'" **Peter** then and **Philip** each drew a sword from the scabbard

which hung at his side under his cloak, exclaiming, "Lord, see here are two swords!" Then said **Jesus,** "It is enough. Let us stand up and give thanks." Then, standing, **Jesus** and all the disciples said together with a loud voice, "Praise the Lord, all ye people! praise Him, all ye nations! for His merciful kindness is everlasting; the truth of the Lord endureth for ever."

Then Jesus, leaving the table, advanced to the foreground and stood for some time with his eyes raised to heaven, the disciples standing on either side watching him with troubled faces. Then **Jesus** said unto them, "Children, why are ye so sad, and why look ye on me so sorrowfully? Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you; and I will come again and receive you unto myself, that where I am there ye may be also. I leave not comfortless. Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you. Keep my commandment. This is my commandment, that ye love one another as I have loved you! By this shall all men know that ye are my disciples, if ye have love one to another. Hereafter I will not talk much to you, for the Prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment even so do I. Arise let us go hence."

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## ACT VI.

### PROLOGUE.

Unto open enmity now is added
Woe is me, false friendship. Mere silver pieces
Have power to take away from the heart all
Love and devotion.

In infamy he goes, this most graceless man,
To sell a soul, a shameful bargain to conclude
Where he for base reward agrees to betray
The best of Teachers.

Such spirit hardened the hearts of Jacob's sons
That they, unpitying, their own brother sold
For shameful price unto the grasping hands
Of wandering strangers.

When the heart pays homage to Mammon's idol
Then must all nobler feeling die and vanish
Then Honour's bought and sold—a man's word also—
Love, too, and friendship.

## TABLEAU IX.

[The ninth tableau brings us back to Joseph, whose sale to the Midianites for twenty pieces of silver naturally leads up to Judas' bargain with the Sanhedrin for the betrayal of his Master for thirty.]

O what shudders run through all my limbs,
Where goest thou, Judas, full of hate?
Wouldst send thy master to His fate
For Gold, dost Thou not dream of vengeance yet to come?
Ye thunders growl, ye lightnings strike him
Crush him and send him to his doom.

"Tis one amongst you that shall betray"—
Thrice did the Lord repeat this word.
Quietly one stole from the meat away,
By greed seduced betrayed his Lord.
Alas, one he himself had set
Within the circle of his friends!

"Oh! Judas! but one moment stay,
Oh! finish not this foulest deed!"
But no!—for, deaf and blind with greed,
To the Council Judas hastes away,
And there repeats, in evil trade,
The bargain once at Dothan made.

"What will ye give for him? now tell,"
Said Joseph's brethren, "if we sell
The lad to you to-day?"

They gave their brother's life and blood
For twenty silver pieces good,
And went upon their way.

"What will ye give me? how reward,
If I to you betray the Lord?"
Iscariot demands.
For thirty shekels he hath made
The covenant, and Christ betrayed
Into the Council's hands.

In this, that's set before our eyes,
A picture true of this world lies;
How often, through your deeds have you
Betrayed and sold your God anew!
On Judas ye can curses pour,
On Joseph's brethren evermore.
Yet in their ways ye will not cease
To walk—for envy, greed and hate
Destroy unsparing, soon or late,
All blessing, happiness, and peace.

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## JUDAS BEFORE THE SANHEDRIN.

THE Sanhedrin was again in session. *Caiaphas* presided, *Annas* as before sat on his left hand and *Nathanael* on his right. No sooner had all the members of the assembly taken their seats than **Caiaphas** rose and with radiant countenance began, "Assembled fathers, I have a joyful piece of news to impart to you. The supposed prophet from Galilee will soon, we hope, be in our hands. Dathan, the zealous Israelite, has won over one of the most trusted companions of the Galilean, who will let himself be employed as a guide, so that we may surprise him by night. Both are here, only waiting a summons to appear before us." "Bring them in," cried with eager voices the priests and Pharisees. **Josaphat** volunteered, "I will call them." "Yes, call them!" said **Caiaphas**. When Josaphat left the room, **Caiaphas** asked their counsel as to

the price which should be given for the betrayal of Jesus. **Nathanael** stood up and said, "The law of Moses gives direction for such a case: a slave is valued at thirty pieces of silver." The **priests** laughed thereat and said, "Yea, yea, it is just the price of a slave that the false Messiah is worth."

Then came in *Dathan* and *Judas*, *Josaphat* conducting them into the presence of the Sanhedrin. **Dathan** stood forward and said, "Most learned Council, I here fulfil the task entrusted to me, and present to the fathers a man who is determined, for a suitable reward, to deliver your and our enemy into your power. He is a trusted friend of the notorious Galilean, and knows his ways and his secret abiding places." Then said **Caiaphas** to Judas, "Knowest thou the man whom the Council seeks?" **Judas** answered, "I have now been a long time in his company, and know where he is accustomed to abide." Then said **Caiaphas**, "What is thy name?" He replied, "My name is Judas, and I am one of the twelve." "Yes, yes," cried several of the **priests**, "we saw thee often with him." **Caiaphas** asked him, "Art thou steadfastly resolved to do our will." **Judas** answered firmly, "I give you my word!" "But," continued **Caiaphas**, "wilt thou not repent of it? What induced thee to take this step?" **Judas** answered, "The friendship between him and me has been cooling for some time, and now I have quite broken with him." "What has led to this?" asked **Caiaphas. Judas** replied, "There is nothing more to be got from him, and, indeed, I am resolved to remain loyal to lawful authority, that is always the best. What will you give me if I deliver him up to you?" Then **Caiaphas**, speaking as if they were promising great things, said, "Thirty pieces of silver, which shall be at once paid over to thee!" "Hear that, Judas?" cried **Dathan**, "thirty pieces of silver, what a gain!" Before Judas could reply, **Nathanael** sprang to his feet, saying, "And mark well, Judas, this is not all! If thou executest this work right well, thou shalt be cared for still further." "And thou mayest become a rich and famous man," added **Ezechiel. Judas** said aloud, "I am contented," and added to himself, "Now the star of hope is rising for me!" Then said **Caiaphas** to Rabbi, who sat arrayed in blue velvet and gold below the judgment seat, "Bring the thirty pieces of

silver out of the treasury, and pay it over in the presence of the Council." "Is this your will?" he added, putting the question to the Sanhedrin. A great shout went up of "Yes, yes, it is!" But some there were present who did not join in that cry. One ot these, **Nicodemus**, stood up, and asked the Sanhedrin, "How can you conclude so godless a bargain?" Then turning to Judas, he said, "And thou, abject wretch, dost thou not blush to sell thy lord and master, thou God-forgetting traitor whom the earth shall swallow up? For thirty pieces of silver wouldst thou sell that most loving friend and benefactor? O pause while yet there is time! That bloodmoney will cry to high heaven for vengeance, will burn like hot iron thy avaricious soul!" Judas, surprised by this sudden outburst, stood trembling and amazed; Dathan, Caiaphas, and the rest of the Sanhedrin displayed unmistakable indignation at this unexpected intervention on the part of Nicodemus. **Josue** said, "Don't trouble thyself, Judas, about the speech of this zealot, let him go and be a follower ot the false prophet. Thou dost thy duty as a disciple of Moses in serving the rightful authorities." Then came in **Rabbi** with the silver in a dish." "Come, Judas," said he, "take the thirty pieces of silver and play the man," counting the coins out on a stone table so that they chinked merrily as they fell. **Judas** snatched them up eagerly, testing them now and then to see if they were genuine, and then transferred them piece by piece with feverish haste to his bag, which he tied up when filled, and replaced in his girdle. Then, resuming his place on the left of the judgment seat, he exclaimed. "You can rely upon my word." "But," said **Saras**, "the work must be accomplished before the Feast." **Judas** answered and said, "Even now the fairest opportunity offers itself. This very night he shall be in your hands. Give me an armed band so that he can be duly surrounded and every way of escape cut off." Then said **Annas**, who up till now had not broken silence, "Let us send with him the Temple Watch." "Yes! yes!" cried all the **Priests**, "let us order them to go." **Caiaphas** said, "It would also be advisable to send some members of the Holy Sanhedrin with them to see that everything is carried out in an orderly way." Half the assembly sprang to their feet crying, "We are ready." **Caiaphas** said, "If the

choice is left to me, I appoint Nathan, Josaphat, Solomon, and Ptolemy." Each of the four, as he was named, rose and bowed low. Then **Caiaphas** added, "ye can also see that the Watch is ready." All four declared themselves ready to carry out the commands of the High Priest. Turning to Judas **Caiaphas** said, "But, Judas, how will the band be able to distinguish the Master in the darkness?" **Judas** answered, "They must come with torches and lanterns, and I will give them a sign." "Excellent, Judas," cried the **Priests** in approving chorus. "Now," said **Judas**, "I will hasten away to spy out everything. Then I will come back to fetch the armed men." "I will go with thee, Judas," said **Dathan**, "and will not leave thy side until this work is finished." "At the gate of Bethphage I will meet your people," said **Judas**, as he departed, taking with him Dathan and the four Pharisees told off to accompany him.

When they had left the Sanhedrin, **Caiaphas** addressed the assembly, "All goes admirably, venerable fathers, but now we are called to look the great question frankly in the face. What shall we do with this man when God has delivered him into our hands?" Then said **Zadok**, "Let us throw him into the deepest and darkest of dungeons, and keep him well watched and laden down with chains. Let him be buried while still alive." This, however, did not please **Caiaphas**, so using the full might of his eloquence and authority he continued, "Which of you would guarantee that his friends would not raise a tumult and free him, or that the guard might not be corrupted? or could he not break his fetters with his abhorred magic arts?" The priests were silent. **Caiaphas** went on in tones of deepest conviction, "I see well that ye neither know nor understand. Then listen to he High Priest. It is better that one man should die that the whole nation perish not. He must die!" And as the fatal words fell from the lips of Caiaphas the whole Sanhedrin was moved. **Caiaphas** continued, "Until he is dead there is no peace in Israel, no security for the law of Moses, and no quiet hours for us." Hardly hat Caiaphas ended than **Rabbi** sprang to his feet exclaiming in excited tones, "God has spoken through His High Priest! Only by the death of Jesus of Nazareth can and must the people of Israel be delivered!" **Nathanael** exclaimed, "Long has the word lain upon my

tongue! now it is uttered. Let him die, the foe of our fathers!" "The thoughts of our hearts," said **Josue**, "have at last found expression in the mouth of our High Priest." Then sprang all the **priests** from their seats, and with uplifted hands and eager voices exclaimed, "Yes, he must die: in his death is our salvation!" When they sat down **Annas**, the aged high priest, arose, and, speaking with intense bitterness, declared, "By my grey hairs let it be sworn, I will never rest until our shame is washed out in the blood of this deceiver!"

Then stood up **Nicodemus**, and said, "O fathers, is it allowed to say one word?" And all cried, "Yes, speak, speak!" Then said **Nicodemus**, "Is the sentence already pronounced upon this man before he has been heard in his defence, before there has been an examination or hearing of the witnesses? Is this just and right? Is this a proceeding worthy of the fathers of the people of God?" **Nathanael** said, "What! wilt thou accuse the Council of injustice?" **Zadok** exclaimed, "Dost thou know the Holy Law? Compare—" **Nicodemus** replied, "I know the Law; therefore also I know that the judge may not pass sentence before witnesses are heard." "What need we any further witnesses?" cried **Josue**. "We ourselves have often enough been witnesses to his speech and his actions, by which he blasphemously outraged the Law." **Nicodemus** answered, unmoved by the clamour of the assembly, "Then ye yourselves are at once the accusers, the witnesses, and the judges. I have listened to his sublime teachings, I have seen his mighty deeds. They call for belief and admiration, not for contempt and punishment." "What!" exclaimed **Caiaphas** indignantly, "this scoundrel deserves admiration! Thou wilt cleave to Moses and yet defendest thou that which the Law condemns? Ha! Fathers of Israel, the impious words call for vengeance!" The **priests** shouted, "Out with thee from our assembly, if thou persist in this way of speaking!" when another voice was heard. **Joseph of Arimathea** stood forth on the opposite side of the hall, and said, "I must also agree with Nicodemus. No one has imputed any deed to Jesus which makes him worthy of death: he has done nothing but good." Then said **Caiaphas**, "Dost thou also speak in this wise? Is it not known everywhere how he has desecrated the Sabbath, how he has misled the

people by his seditious speeches? Hath he not also as a deceiver worked his pretended miracles by the aid of Beelzebub? Has he not given himself out as a God, when he is nothing but a man?" "Thou hearest that?" cried the **priests** to **Joseph.** He remained standing, and continued saying, "Envy and malice have misrepresented his words and imputed evil motives to the noblest acts. That he is a man come from God his godlike acts testify." "Ha!" cried **Nathanael**, with a laugh of scorn, "now we know thee. Already for a long time hast thou been a secret follower of this Galilean! Now thou hast shown thyself in thy true colours!" Aged **Annas**, without leaving his seat, remarked, "So then, we have in our very midst traitors to our Holy Law, and even here has the deceiver cast his net!" "What do ye here, apostates?" cried **Caiaphas**; "be off to your prophet, to see him once more, before the hour strikes when he must die, for that is irrevocably determined." "Yes!" cried **all the priests**, "yes! die he must, that is our resolve." Then said **Nicodemus**, "I curse this resolution; I will neither have part nor lot in this shameful condemnation." "And I also," said **Joseph of Arimathea**, "will quit the place where the innocent are condemned to death. Before God I swear that my hands are clean!" Gathering their robes together, Niccodemus and Joseph of Arimathea walked slowly out of the Sanhedrin.

Then said **Josue**, "At last we are rid of these traitors. Now we can speak out freely." **Caiaphas**, however, profiting by the protests of Nicodemus and Joseph of Arimathea, said to the assembly, "It will certainly be necessary that we should sit formally in judgment upon this man, to try him and to bring forth witnesses against him, otherwise the people will believe that we have only persecuted him from hatred and envy." Then said one **Jakob**, "Two witnesses at least the law requires;" and **Samuel** answered, "These shall not be lacking, I will provide them myself." Then said **Dariabbas**, "Our decision stands firm, but in order not to offend the weak it would be well to observe the usual forms of justice." And added **Ezechiel** complacently, "Should these formalities not suffice, the strength of our will must supply what is lacking." And **Rabbi** said, "A little more or less guilty matters little, since, once for all, the public weal demands that he should be removed." Then

**Caiaphas** said, "In securing the execution of our sentence it would be safest if we could so contrive that sentence of death should be pronounced by the Governor, then we should be clear of all responsibility." "We can try," said **Nathanael**; "if it miscarries, it is still always open to us to have our sentence carried out by our trusty friends in the commotion of a great tumult, without we ourselves being openly responsible for anything." "And then," said **Rabbi**, "if the worst comes we should have him in our hands, and in the silence of a dungeon it will not be difficult to find a sure hand to deliver the Sanhedrin from its enemy." Then **Caiaphas** arose and said, "Circumstances will teach us what should be done. Now let us break up. But hold yourselves ready at any hour of the night to be called together. The affair must be settled quickly. There is no time to be lost. Our resolution is, he must die." And all the members of the High Council cried tumultuously, "Let him die, let him die! The enemy of our Holy Law!"

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## ACT VII.

### PROLOGUE.

As Adam fights against life's burden and weight—
His strength exhausted—in the sweat of his brow,
In expiation of his own guilt,
So is Christ by others' sin weighed down.

Sunk in a sea of overwhelming sadness,
With heavy load His head bowed down to the earth,
Drenched with the bloody sweat of anguish—
He fights His fiercest fight on Olivet.

Already approaches, leading the men-at-arms,
The faith-forgetting disciple Iscariot,
Desecrating thus the seal of love
To the service of treachery.

A like evil deed did Joab by Amasa.
As he pressed home at once, with feigned looks of love,
The kiss of friendship on his lips,
And into his heart, the dagger's point.

## TABLEAU X.

[The scene in the Garden of Gethsemane is heralded by a double tableau. The first, which is the tenth in order of tableaux, shows Adam under the curse; the second, Joab's treacherous assassination of Amasa. Adam, clad in a white sheepskin, is represented as sweating and wearied by digging in ungrateful soil. Three of his small children are helping him to pull the thorns and briars from the earth, while Eve, apparently a young girl, with brown hair, also skin-clad, is the centre of a group of three very young children, while two in the background are playing with a stuffed lamb. The parallel is worked out by the choir between Adam's sweating and the bloody sweat in Gethsemane.]

Judas ate the hallowed bread
At the holy table,—
With a conscience seared and dead,
And straightway Satan entered him.
"What thou doest," spake the Lord,
"Judas, do it quick!"— and he
Hasted forth, as he was able,
To the Synagogue away,
And betrayed his Master.

The foulest deed will soon be done
That earth or hell displays,—
Alas! ere this night's course be run,
Judas his Lord betrays!
Come now, ye faithful souls, draw nigh,
See Jesus suffer, bleed and die.

Oh, what weariness and heat
Is to Father Adam known—
See, there falls a stream of sweat
Over face and forehead down!

Now behold the fruits of sin:
'Neath the curse groans Nature sore.
Therefore though he toil in field,
All his pain and labour yield
Scanty fruits for evermore.

Christ the burden and the heat
On the Olive-Mount doth bear,
So that streams of bloody sweat
Drop from brow and body there.

Now behold the fight 'gainst sin
That the Lord doth wage for us!
Waged in His own heart's blood,
Agonised—yet firm He stood—
Drank the cup of suffering thus!

## TABLEAU XI.

[The eleventh tableau represents Joab making ready to smite Amasa under the fifth rib, while proffering him a friendly kiss. We here come upon several soldiers who do duty in the next scene as the guard who arrest Jesus. The tableau is remarkable, because, as the chorus sings, there comes an echo from the rocks within, where a concealed choir sing in response to the eager enquiry of the chorus, "What befell?" describing the murder of Amasa, which, of course, needs no link to connect itself with the coming betrayal of Jesus.]

The scene by the rocks of Gibeon
Is repeated by Judas, Simon's son.
Ye rocks of Gibeon!
Why do ye mourning stand,
That once were counted joy of all the land,
As though in gloomy veil enshrouded!—Tell,
Oh tell me, I adjure you, what befell?

Fly hence, O wanderer,
This blood-stained spot is cursed in all the land:
Here fell, stabbed through and through by murderer's hand,
Once Amasa,
Who, trusting in the love of him he greeted,
By Joab with a brother's kiss was cheated.
Oh cursed be he!

The rocks, lament for thee,—
The blood-stained earth takes vengeance heavily.
Be dumb, ye rocks of Gibeon, hear with dread,
What now upon the Mount has sped.

Judas doth deliver One
Greater yet, with feigned words,
And a kiss that slays like swords,
For the base gain of a day,
Up to those who wait to slay.
Ye rocks of Gibeon!

Cursed be who his friend betrays,—
Falsely feigning loving ways,—
Innocence, with Judas-kiss,
To destruction leads like this!
"Cursed be he!" to the rocks shall sound—
From rock to rock the curse rebound.

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## THE GARDEN OF GETHSEMANE.

Now when the evening was fully come, there were gathered together in the neighbourhood of the Mount of Olives those who were appointed by the Sanhedrin to seize Jesus. *Judas* was there with *Dathan* and the other traders, as well as the four priests sent by Caiaphas to see that all things went well. With them came the *Temple Watch* under the command of one *Selpha*, in steel helmet and steel-embossed leather cuirass. The Watch consisted of twenty men in armour, two of whom carried long clubs set with spikes, two bore braziers of burning coals, while the rest carried spears. Conspicuous among the Watch were *Malchus*, the high priest's servant, and *Balbus*. They approached stealthily, and **Judas** addressed them, saying, "Now be careful. We are approaching the place whither the Master has withdrawn himself, to spend the quiet night in solitude." Then said **Solomon**, one of the priests, "I suppose the disciples will not perceive us too soon." "No," said **Judas**, "As the attack is so unexpected there will be no resistance to fear." Then cried the **Temple Watch**, aloud, "Should they try it, they shall feel the weight of our arms." "You will seize him," said **Judas**, "without a single sword stroke." "But," said **Josaphat**, "how shall we know the Master in the darkness, so as not to arrest one of his followers in his place?" "I will

give you a sign," said **Judas**— "when we are in the garden, then give careful heed: I will hasten up to him, and the man whom I shall kiss, that is he, bind him!" Then said **Korah**, "Good, this sign will prevent us from making any mistake." **Ptolemy**, the Pharisee, then turned to the Watch and said, "Do you hear? you will know the Master by a kiss?" "Yes! yes!" cried the **soldiers**, "we shall not miss him." "Now," said **Judas**, "let us make haste, it is time. We are not far from the garden." Then said **Josaphat** to Judas, "Judas, if to-night brings us good fortune, thou wilt profit by the fruit of thy work." The **traders** added, "We too will recompense thee richly!" Then cried all the **soldiers** together, "Now look out, thou stirrer-up of the people, thou wilt soon have thy reward." Thereupon the whole company moved off into the darkness, and remained hidden in an ambush until the signal should be given.

After a time *Jesus* and his *disciples* entered the Garden of Gethsemane. **Jesus** spoke unto them, saying, "Verily, verily, I say unto you, ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be turned into joy, for I will see you again, and your heart shall rejoice, and your joy no one taketh from you. I came forth from the Father, and am come into the world. I leave the world again and go unto the Father." "Lo," said **Peter**, "now Thou speakest plainly and no more in parables." Then said **James the Greater**, "Now we see that Thou knowest all things, and hast no need that one should ask Thee anything." And **Thomas** added, "Therefore we believe that Thou camest forth from God." **Jesus** answered them, saying, "Do ye now believe? Behold, the hour cometh, yea, is already come, when ye shall be scattered every man to his own, and leave me alone. Yet I am not alone, for the Father is with me. Yes, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. I have finished the work which Thou hast given me to do. I have manifested thy name unto the men which Thou gavest me out of the world. Holy Father, keep them in thy name: sanctify them in the truth. Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one, as Thou, Father,

art in me, and I in Thee. Father, I will that they also whom Thou hast given me be with me where I am, that they may behold my glory, for Thou lovedst me before the foundation of the world." Then turning to the disciples who were following him into the garden He said, in a voice which was broken with sorrow, "Children, sit ye here while I go and pray yonder. Pray that ye enter not into temptation; but ye, Peter, James, and John, follow me." Eight of the disciples then sat down in the shade under the trees, while Jesus went forward with the three. Watching Him go some of the eight exclaimed. "Oh! What will happen to our Master." **Bartholomew** said, "Never have I seen Him so sad"; and **James the Less** replied, "My heart is also laden down with sadness"; while **Matthew** cried, "Ah, that this night were past with its weary hours." And others exclaimed, "Not in vain has our Master prepared us for this." **Philip** said, "We will sit down here and await His return." "Yes," said **Thomas**, "that we will, for I am utterly worn out and weary." Then **Jesus**, who had come forward with Peter, James, and John, said unto them, "Ah, beloved children, my soul is exceeding sorrowful, even unto death. Tarry ye here and watch with me." Then after a pause he added, "I will go a little further apart in order to strengthen myself by communion with the Father." As Jesus with slow and staggering steps went towards the grotto, **Peter** cried, looking after him, "Ah, dear, good Master," and **John** exclaimed, "My soul is suffering with the soul of our Teacher." As they sat down **Peter** said, "I am very anxious." **James** said, "Why does our dear Master thus separate us from one another?" **John** replied, "Alas! we are to be witnesses," and **Peter** continued, "Ye know, brethren,—we were the witnesses of His transfiguration on the mountain, but now, what is it that we have to see?" Slowly Peter, James, and John, who were sitting apart, fell asleep. **Jesus** having reached the grotto, said, "This hour must come upon me—the hour of darkness. But for this came I into the world." Then falling upon his knees he clasped his hands, and looking up to heaven cried, with a great and pitiful voice, "Father! my Father! if it be possible, and with Thee all things are possible, let this cup pass from me!" Then Jesus fell upon his face on the ground

and remained silent for a while. Then again he rose upon his knees and cried, "Yet, Father, not as I will, but as thou wilt!" Then, standing up, He looked towards heaven and slowly returned to the three disciples.

And lo, when He aproached He found them asleep. "Simon!" He said. **Simon Peter,** as in a dream, rubbed his head and said, "Alas! my Master." **Jesus** said, "Simon, dost thou sleep?" **Peter,** rousing himself, said, "Master, here I am." **Jesus** said, "Could ye not watch with Me one hour?" **Peter** cried, "O Master, forgive. I will watch with Thee." The **apostles** said, "Rabbi, sleep has overpowered us." Then said **Jesus,** "Watch and pray, that ye enter not into temptation." The **apostles** answered, "Yes, Lord, we will watch and pray!" Then said **Jesus** unto them, "The spirit indeed is willing, but the flesh is weak." So saying He turned from them, and again slowly walked towards the grotto.

Praying, He said, "My Father, thy demand is just, thy decrees are holy, Thou claimest this sacrifice." Then falling upon his knees he prayed, saying, "Father, the strife is fierce." Falling upon his face He remained silent for a time, then raising himself again He cried, "Yet, Father, if this cup may not pass away from me unless I drink it, Father, thy will be done." Then standing up He said, "Holy One, it will be completed by me in righteousness!"

Then once more He came back to the sleeping disciples; this time He did not rouse them. "Are also your eyes so heavy that ye could not watch?" He said. "Ah! my most trusted ones, even among you I find no consolation!"

Then returning over the rocky road which led to the grotto He paused for a moment in silence while a great sorrow overwhelmed him. "Oh, how dark it grows around me, the anguish of death encompasses me! The burden of God's judgment lies upon me! Oh, the sins! O, the sins of mankind! they weigh me down. Oh, the fearful burden! Oh, the bitterness of this cup!" Then coming to the grotto again He cried, "My Father!" and falling down He prayed, "If it is not possible that this hour pass away from me, thy will be done! Thy holiest will! Father! Thy son! Hear him!"

Then from out of the darkness a bright and shining **angel** in white apparel, and with radiant wings, descended upon him. And out of the silence were heard these words, "O Son of Man, sanctify the Father's will! Look upon the blessedness wich will proceed from thy struggles. The Father has laid it upon thee, and thou hast of thy free will taken it upon thee to become the sacrifice for sinful man. Carry it through to the end! The Father will glorify thee."

Then said **Jesus,** "Yes, most holy Father, I adore thy providence, I will complete the work—to reconcile, to save, to bless!" Then standing up He cried in a more joyful tone, "Strengthened by thy word, O Father! I go joyfully to meet that to which thou hast called me, as the substitute for sinful man."

With lighter step he returned to the place where the three disciples lay slumbering peacefully. He looked upon them and said, "Sleep now, and take your rest!" **Peter** hearing his voice, said, "What is it, Master?" Then all three answered, "Behold we are ready." Then said **Jesus,** "The hour is come, behold the Son of Man is betrayed into the hands of sinners. Rise, let us be going!"

Even as He spoke these words the tramp of armed men was heard in the immediate neighbourhood of the garden, mingled with loud cries of denunciation and vengeance. "What is that uproar?" said the **disciples.** "Come," said **Philip,** who hurried forward from behind with the rest of the eight, "Come let us gather round the Master." At that word the disciples hastened forward. "Behold," said **Jesus,** "he that betrayeth me is at hand." The disciples looked in the direction which Jesus indicated, and there, by the flaring light of the braziers carried by the *Temple Watch,* they saw *Judas* advancing at the head of the band. "What does this multitude want?" said **Andrew.** For an answer all the disciples cried as with one voice, "Alas, we are undone!" "And see," cried **John,** "Judas is at their head!"

Even as he said this **Judas** with long and stealthy steps sprang forward, looking from side to side as he came, until he stopped immediately behind Jesus; then standing on tiptoe he reached over the shoulder of Jesus and kissed him, saying, "Hail,

Master!" **Jesus** answered, "Friend, wherefore art thou come? Betrayest thou the Son of Man with a kiss?"

Then, stepping forward to meet the armed band, He faced them fearlessly and said, "Whom seek ye?" A loud and angry shout went up from the **soldiers**, "Jesus of Nazareth!" **Jesus** said, "I am he." As he uttered these words the soldiers fell backward to the ground, crying, "Woe unto us! What is this?" The **disciples** exultingly cried, "One single word from him casts them to the ground." But **Jesus** said to the soldiers, "Fear not, arise." As they regained their feet the **disciples** whispered eagerly to Jesus, saying, "Lord, cast them down, so that they shall never rise again." But **Jesus**, a second time asked, "Whow seek ye?" Again the crowd replied, "Jesus of Nazareth." Then **Jesus** said, "I have already told you that I am he; if therefore ye seek me, let these go their way."

**Selpha**, the leader of the band, cried, "Seize him!" The soldiers approached Jesus; Malchus and Balbus, carrying in their hands a small cord, grasped him by the wrists in order to bind him. **Peter** and **Philip** asked Jesus, saying, "Lord, shall we smite with the sword?" Before Jesus replied, Peter's sword flashed from its sheath and descended on the head of Malchus. The helmet turned the descending blade, and instead of splitting his skull it only sliced off his ear. "Alas," cried **Malchus**, "I am wounded; my ear is off!" Then said **Jesus** to the disciples, "Suffer ye thus far." And reaching forward to Malchus he said, "Be not troubled, thou shalt be healed." And touching his ear, that moment it was made whole. Malchus felt his ear with astonishment. His comrades satisfied themselves that the ear was as the other, and stood motionless; while **Jesus** turned to Peter and said, "Put up thy sword into its sheath; for all they that take the sword shall perish with the sword. The cup which the Father hath given me shall I not drink it? Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then would the Scriptures be fulfilled that thus it must be?"

Then turning to the Pharisees, He said, "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you in the Temple teaching, and ye laid no hold

on me. But this is your hour and the power of darkness. Behold, I am here!" "Surround him," cried **Selpha**; "bind him fast, that he escape not." Then said **Nathan**, "Ye are responsible to the Council that he does not escape." At Selpha's command Malchus and Balbus had seized Christ, and were busily engaged in tying his hands together with cords. Slowly one by one, the disciples stole away, leaving Jesus alone in the midst of his captors. In reply to Nathan the **soldiers** said, "Out of our hands he shall not escape." Then cried with a loud voice the **traders**, with **Dathan** at their head, "Now we will slake our vengeance!" **Booz** shouted, "Thou shalt pay dearly for thy offence." And **Dathan** added, "Dost thou still remember what thou didst to us in the Temple?" **Josaphat** said to the other Pharisees, "We will hasten on into the city. The Sanhedrin will be awaiting our arrival with impatience." The **traders** replied, "But we will not leave this scoundrel for an instant." "First," said **Nathan**, "we must go to the High Priest Annas. Lead him thither!" **Selpha** said, "We follow thee!" As the band prepared to obey the word of command **Josaphat** came up to Judas and said approvingly, "Thou art a man indeed!" and **Solomon** added, "Thou knowest how to keep thy word." **Judas** complacently answered, "Did I not tell you that he would be in your power to-day?" **Ptolemy** said, "Thou hast placed the whole Council under an obligation to thee." The procession then went off, leading Jesus to the palace of **Annas**. The Temple Watch formed behind Jesus, who, with his hands bound before him, was thrown violently forward by **Malchus** and **Balbus**, who held the other ends of the cords which bound him, and marched behind him. They cried, "On with thee! In Jerusalem they will settle thy affair!" **Selpha**, who marched at the head of his band, cried, "Let us hasten; lead him away carefully." And **all the band** shouted, "Ha! run now as thou hast hitherto run to and fro about the land of Judæa." "Spare him not!" said **Selpha**; "drive him on!" "Forward!" cried the **soldiers**, shouting together; "otherwise thou shalt be driven on with staves." And as they marched away, driving Jesus before them, the **traders** derided him, saying, "Doth Beelzebub then aid thee no longer?"

# SECOND DIVISION.

## PART II.

## ACT VIII.

## JESUS BEFORE ANNAS.

### PROLOGUE.

Oh! the weird night! Oh behold the Saviour
Dragged about from tribunal to tribunal!
Meeting with insult and
Illtreatment on every side.

For a freely spoken word; addressed to Annas,
A miscreant rewards Him, with a blow from his brutal fist
Into His divine face
In order to gain favour.

The same ignominious reward received Micaiah also,
For revealing the truth unto Ahab the King,
From the lying Prophets!
One gives Him a blow on the cheek.

Truth reaps oftentimes hatred and persecution:
Yet though ye may either see or banish the light,
Finally it will triumph
And break through the darkness.

### TABLEAU XII.

[The twelfth tableau shows how Micaiah, the prophet of the Lord, was smitten by Zedekiah, the priest of Baal, for daring to predict, before Ahab and Jehoshaphat, the approaching death of the King of Israel at the battle of Ramoth Gilead.]

Now has begun the anguished fight
Begun in dark Gethsemane.
O sinners, never let this night
For evermore forgotten be!
For your salvation this has been,
Which on the mountain we have seen;

When, sorrowing unto death, He sank
To earth, it was for you,—
'Twas for your sake the damp turf drank
Those drops of crimson dew.
He who truth does speak
Is smitten on the cheek.

Micaiah was struck by Zedekiah's hand,
Because he openly ventured to say:
"If thou wagest war on Ramoth,
Oh King, thou shalt be vanquished:
Believe not what is prophesied
By those devoted to Baal's service;
Believe not the flatterer's words,
But listen to the voice of one, sent by God,
Who will not deceive you, Ahab!"—
For this word, in anger
The liar struck his face.
Thus in this world the flatterers gain
Much honour and reward.
Yet those who faithfully speak the truth,
Reap insult and disgrace.

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## JESUS BEFORE ANNAS.

It was dark night, and there was silence in the street before the house of Annas, the High Priest, when his door opened, and *Annas*, attended by *Esdras*, *Sidrach*, and *Misael*, came upon the balcony. "I can find no rest this night," said **Annas**, looking impatiently up and down the street, "until I know that this disturber of the peace is in our hands. Oh! if he were only safe and in fetters. Full of longing and anxiety I await the arrival of my servants with the joyful news." Then said **Esdras**, "They cannot be much longer, for it is a good while since they went away." "In vain," replied **Annas**, "has my troubled gaze searched the street of Kedron; nothing can I see and nothing hear. Go! Esdras, go towards the Kedron Gate and see." "As the High Priest commands," said **Esdras**, hurrying

away as quickly as his short squat figure would allow. **Annas**, walking about impatiently, tormented by misgivings as to the success of the enterprise, began: "It would be a blow to the Sanhedrin if this time the work should not succeed." **Sidrach** said, "Do not give way to anxiety, High Priest;" and **Misael** added, "There is no doubt of our success." **Annas**, heeding not the consolation of his priests, said, "They may have altered their way and returned through the Siloam Gate. I must send to see also on that side." **Sidrach** said, "If the High Priest wishes it I will go to the Siloam Gate." "Yes, do," said **Annas**, "but first see whether anyone comes through the street of the Sanhedrin." "I will not loiter, my lord," said **Sidrach**, as he disappeared into the darkness. **Annas** resumed his troubled thoughts. "The night is going by, and still the old uncertainty. Every minute of this weary waiting time is as an hour to me. Hark! I think someone comes running! Yes, he comes. Surely there will be good tidings." **Sidrach**, bursting into the presence of the High Priest, exclaimed, "My lord, Esdras comes in haste, I saw him just now running down the street with rapid foot." Then said **Annas**, "Surely it is joyful news that he brings, since he hastens so? Truly, I long for nothing now but the death of this malefactor." Then came **Esdras**, breathless with haste, crying, "Hail to the High Priest. I have seen the fathers who were sent with Judas. All has gone according to thy wish. The Galilean is in bonds. I heard it from their mouth, and hurried as fast as I could to bring the joyful news in haste to thee." **Annas** cried, "Oh, heavenly message! auspicious hour! A stone is lifted from my heart. I feel as if I were born again. Now, for the first time, can I rejoice to call myself High Priest of the chosen people."

Then came in to Annas, *Judas*, and the four *Pharisees* who had been sent by the Council to accompany him, crying, "Long live our High Priest!" **Nathanael** exclaimed, "The wish of the Council is accomplished!" **Annas** said, "Oh, I must embrace thee for joy. So then our plan has succeeded! Judas, thy name shall take an honourable place in our annals. Even before the Feast shall the Galilean die." **Judas**—whom the Pharisees had brought in with them—startled by that word, sprang back, repeating incredulously, "Die!" "His death is

decreed," said **Annas**. "For his life and blood," cried **Judas**, "I will not be responsible." "That is unnecessary," said **Annas**, coolly. "he is in our power." "But," persisted **Judas**, passionately, "I have not delivered him over to you for that." "Thou hast delivered him over," said **Ptolemy**, "and the rest is our business." Repulsed on every side, **Judas**, striking his forehead with his hand, cried, "Woe is me! what have I done? Shall he die? No! that I did not wish. That I will not have." As he hurried into the street the **Pharisees** laughed at him and said, "Whether thou wilt have it or not, die he must."

Then said **Esdras** to Annas, "High Priests, the prisoner is at the threshold." **Annas** said, "Let Selpha, with as many of the Watch as are necessary, bring him up here, while the rest await him below." Then was *Jesus* brought before Annas on the balcony in custody of *Selpha*, the leader of the Temple Watch, and the two servants of the *Temple*, *Malchus* and *Balbus*, holding the cords by which Jesus was bound. The rest of the Watch remained in the street below. **Selpha** bowed low as he entered, and said, "High Priest, in accordance with thy command, the prisoner now stands at thy bar." When **Annas** saw Jesus he said, "Have ye brought him alone as a prisoner?" **Balbus** answered, "His disciples dispersed like timid sheep." **Selpha** said, "We did not think it worth the trouble to arrest them. Nevertheless, Malchus almost lost his life." "How did that happen?" asked **Annas**. "One of his followers," said **Selpha**, "with a drawn sword smote him and cut off his ear." "How could that be?" said **Annas**, looking first at one side of Malchus's head and then at the other. "It has left no mark: there is nothing to be seen." "Oh," said **Balbus**, mocking, "the magician has conjured it back again." "Why dost thou not speak, Malchus? What sayest thou to that?" asked **Annas**. **Malchus** replied seriously, "I cannot explain it. It is a miracle that has happened to me." **Annas** frowned. "Has the deceiver also bewitched thee?" he asked, and then turning to Jesus said to him, "Say, by what power hast thou done this?" Jesus did not answer. "Speak," said **Selpha**, "when thy superior asks thee." "Speak," said **Annas**. "Give an account of thy disciples and thy teaching,

which thou hast spread abroad over the whole land of Judæa and with which thou hast corrupted the people!"

Then **Jesus** answered and said unto him, "I spake openly to the world, I ever taught in the Synagogue and in the Temple and in secret I taught nothing. Why askest thou me? Ask them that heard me what I have spoken. Behold, they know what I have said!" **Balbus,** who was standing on the left hand of Jesus, holding one end of the cord by which his hands were bound, struck him over the face a resounding blow, saying, "Answerest thou the High Priest so?" **Jesus** answered, "If I have spoken evil, bear witness of the evil, but if I have spoken well, why smitest thou me?" Then **Annas** exclaimed, "Wilt thou even now defy us, when thy life and death are in our power? Take him away. I am weary of this villain!" and gave the signal for **Jesus** to be removed.

"Oh," said **Balbus,** as he roughly thrust him forward, "wait a little. Thy obstinacy will vanish." As Jesus was being led down the steps, **Annas** said, "I will go in now, for a little while, to rest, or rather to meditate quietly as to how the work so happily begun may be brought to an end. In any case the summons to the Sanhedrin will reach me at an early hour in the morning." *Annas* then entered into his own house, leaving *Jesus* in the street below in the midst of the soldiers.

As *Selpha* appeared bringing Jesus into the street **the Watch** cried out loudly, "Ha! is his business already over?" **Selpha** said, "His defence has turned out badly," and **Balbus** added, "After all, it gained him a smart slap over the face." **Selpha** said, "Take him now, and away with him to the Palace of Caiaphas!" "Off with him!" cried the **soldiers,** tumultuously. "Lift up thy feet!" "Cheer up," said **Balbus,** mocking, "Rejoice, thou wilt have a better reception before the High Council," and the **soldiers** shouted as they marched, "There will the ravens croak about thine ears!" When Jesus was taken from the house of Annas he was led through the streets, the band accompanying him shouting as they went. On their way to the Sanhedrin they led Jesus down the street which passed Pilate's house, and as they went they cried to him with riotous laughter,

"Thou shalt become a laughing-stock for the whole nation!" **Balbus** said unto him scoffingly, "Make haste! thy disciples are quite ready to proclaim thee King of Israel!" And the **soldiers** laughed as they said, "Thou hast often dreamed of this; is it not so?" Then said **Selpha**: "Caiaphas will soon explain this dream to him." And **Balbus**, seeing that Jesus opened not his mouth and was silent, shouted in his ear, "Dost thou hear? Caiaphas will announce to thee thy exaltation to a high position!" A great burst of hoarse laughter from the **Watch** followed as they shouted, "An exalted position between heaven and earth!"

Hardly had the noisy soldiery passed with their prisoner out of the street than *Peter* and *John* appeared before the house of Annas. Then said **Peter**, "How will it fare here with our good Master? O John, how anxious I am about him!" **John** answered, "He is certain to have to suffer here scorn and ill-treatment. I am very much afraid of approaching the house." **Peter** said, "But it is so silent about here." **John** replied, "One hears not a sound in the palace. Could they have taken him away again?"

As they were talking **Esdras** came out from the house of Annas and asked, "What do ye want at the palace at this time of night?" **John** answered, "Forgive us: we saw a number of people from afar come hither from the Kedron Gate, and we came here in order to see what had happened." **Esdras** answered, "They have brought in a prisoner, but he has already been sent to Caiaphas." "To Caiaphas?" said **John**; "then we will go away at once." "Ye had better, otherwise I will have you taken up as night brawlers," said **Esdras**. "We will go away quietly and make no disturbance," said **Peter** meekly. As they went the **Priest**, looking after them, said, "Perhaps they are followers of the Galilean. If I only knew! But they will not escape our people. The whole of his following must be destroyed; otherwise the people will never be brought into obedience." He then returned into the house.

## ACT IX.

## CHRIST IS CONDEMNED TO DEATH BY THE HIGH COUNCIL. JUDAS COMES AS A PENITENT INTO THE ASSEMBLY.

### PROLOGUE.

Fore embittered foes, who are now His judges,
Stands the Lord, in majestic silence shrouded,
Patiently hearing lying accusations—
E'en the death sentence.

And as Naboth of old, condemned, though guiltless,
By false witnesses charged with lies, perished;
So, too, He, whose only guilt was truth-speaking,
Love, and well-doing.

Soon, too soon, ye will see Him all surrounded
By scarce human soldiers, a sport for their cruelty,—
Mocked, shamefully, scornfully outraged midst peals
Of savage laughter.

In the patience of Job, who, in deep sorrow,
Even by his own friends by scorn was laden,
Ye can see foreshadowed the dear Redeemer's
Heavenly patience.

### TABLEAU XIII.

[The thirteenth and fourteenth tableaux represent the stoning of Naboth, a venerable old man, who is being crushed by the missiles of Jezebel's sons of Belial, and the sufferings of Job, who is shown on his dunghill, scoffed at, plagued, and derided by his friends, his servants, and even by his wife.]

How bleeds my heart!
The Holiest stands before the judgment-seat.
The malice of sinners He must bear,
Betrayed and outraged, bound and beaten there.

Who can see him thus and not begin to weep.
From Annas dragged to Caiaphas away.
What must he there once more endure to-day!
See here a further scene of suffering deep.

Let Naboth die!—he feared not impiously
God to blaspheme, speak ill, O King, of thee.
Yes, let him out of Israel
Perish—so lying tongues proclaim,
By evil-minded Jezebel
Hired for a price, to compass deeds of shame.

Alas! by death shall be avenged
Wrong Naboth never wrought;
The vineyard then by wicked men
Into Ahab's hands is brought.
'Gainst Christ, before the judgment-seat,
Deceit and hate are banded,
Till malice on the innocent
Hath sentence sharp demanded.

Ye rulers of this world, in might
Appointed for to do men right,
Forget not, as your office ye
Fulfil, the Judge ye cannot see.

All men are equal Him before,
Whether that they be rich or poor,—
Be noble or of low degree,—
For justice only careth he.

## TABLEAU XIV.

[The sufferings of Job.]

See what a man! See Job's sore mourning—
Who would not weep at such distress!
His friends, his very wife are scorning,
And heartless, mock him to his face.
Oh, what a man!

Yet patiently he bears the cross,
Though hard beset in sorest need,
And, hoping on, trusts God indeed—
And with no word bemoans his loss.
Oh, what a man!

See Jesus, how in silence He
Bears outrage, blows, and mockery!
Oh, what a man!

Melt with compassion when ye see
The Man of Sorrows standing here,
Bowed down in deepest misery!
Oh, what a man!

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**Judas.** Sinister forebodings persecute me! The word of Annas: He must die — oh this word torments me where ever I go and stand! It would be terrible — terrible, if they kill my master — — and I the cause of it! — — — My heart beats with fear — I have little hope of His being saved! If the Master wished to save Himself, He would have let them feel His power a second time in the garden of Olives. As He did it not then, He will not do so now. And what can I do for Him, I most miserable man, that have delivered Him into their hands? — They shall have back the money, the price of blood, and they must give me back my Master. I will go and put in my claim. — But — will He be saved by that? Oh vain and foolish hope! They will mock at my offer — Accursed Synagogue! — I will torment ye with bitter reproaches, ye unjust judges! I will not hear of your devilish resolution! I will have no share in the blood of the innocent. — Infernal pains torment my vitals! —

**Caiaphas.** I awaited the morning dawn with impatience, venerable Fathers, in order to conduct soon to His well deserved death the enemy of the Sanhedrin. **Annas.** I also could not find a moment's rest, longing to hear the sentence of death pronounced. **All.** It is pronounced, He must and shall die! But the **priests** with one voice cried, "The greatest share of praise

belongs to our High Priest!" "Who," said **Josaphat,** "fired the hearts of our elders with zeal once more." "Now," said **Caiaphas,** "let us pursue our path without delay. Everything is ready. The Council will immediately be assembled. Samuel has brought the necessary witnesses with him. I shall now, without losing a moment, at once begin the trial of the prisoner. Then sentence shall be pronounced, and provision made that it shall be carried out. The quicker the execution, the surer the result." **Nathan** said, "It would be advisable to get everything over before our adversaries recover their senses." **Caiaphas** replied, "I have considered this necessity. Trust me, my friends. I have thought of a plan. I hope to carry it out." At this **Zadok** said, "The wisdom of our High Priest deserves our fullest confidence"—and then cried they all, "The God of our fathers bless all his measures!"

Then *Selpha*, the leader of the watch, brought *Jesus* into the chamber of Caiaphas, the High Priest, *Balbus* and *Malchus* holding the cords by which his hands were bound. "Illustrious High Priest, here is the prisoner," said **Selpha.** "Bring him nearer," said **Caiaphas,** "so that I may look him in the face and question him." "Step forward," said **Selpha,** "and show respect here to the head of the Sanhedrin." Then **Caiaphas,** having looked into the face of Jesus, said to him, disdainfully, "Thou art he, then, who dreamed of bringing about the destruction of our synagogue and the law of Moses?" Then, assuming a more judicial tone, he said, "Thou art accused that thou hast stirred up the people to disobedience, that thou hast despised the holy traditions of the Fathers, that thou hast transgressed the divine command for the keeping of the Sabbath Day, and that thou hast even, been guilty of blasphemous speeches and acts. Here," **Caiaphas** continued, pointing to five Jews who had entered the chamber at the same time as Selpha brought in Jesus, and had taken their stand on the left of the High Priest confronting the accused, "here stand honourable men who are prepared to prove the truth of these accusations by their testimony. Hear them, and then thou mayest answer if thou canst."

Then stood forth the **first witness, Nun,** and spoke, saying, "I can testify before God that this man has stirred up the

people by openly denouncing the members of the Council and the Scribes as hypocrites, ravening wolves in sheeps' clothing, blind leaders of the blind, and has declared that no one should follow their teaching." At this members of the Sanhedrin smiled approvingly one to another. The **second witness, Eliab,** said, "I can also testify this, and can still further declare that he has forbidden the people to pay tribute to Cæsar." "Yes," interrupted **Nun,** "I have heard him say the same thing."

Then **Caiaphas** turned to Jesus and said, "What sayest thou unto this?" He paused for a reply, but Jesus opened not his mouth. Then said **Caiaphas,** "Thou art silent? Hast thou nothing to answer?" But Jesus never answered a word.

The **third witness, Gad,** took up his testimony. "I have often seen how he, with his disciples, in defiance of the law. has eaten with unwashed hands; how he has been accustomed to hold friendly intercourse with publicans and sinners and go into their houses to eat with them."

"That we have also seen," cried the **other witnesses** together, and **Gad** went on, "I have heard very credible people say that he has even spoken with Samaritans, and, indeed, has lived with them for days together."

Then **Nun** began to speak again. "I was a witness how he has done on the Sabbath what is forbidden by God's law, in that he healed sick and infirm people without fear on that day. He has seduced others to break the Sabbath: he ordered a man to take up his bed and carry it to his house and another to wash himself in the pool of Siloam." **Eliab** joined in, "I also can testify to this." Again **Caiaphas** turned to Jesus and said, "What hast thou to say against this evidence?" And, after, a pause, seeing that Jesus still spoke not, he said, "Hast thou nothing to say in reply?" But Jesus spoke not.

Then said **Gad** addressing himself to Jesus, "Thou hast, for I was present, taken upon thyself to forgive sins, which belongs to God alone. Thou hast therefore blasphemed God."

Then again spoke **Nun,** "Thou hast called God thy Father, and hast dared to declare that thou art one with the Father. Thou hast therefore made thyself equal to God." **Eliab** added, "Thou hast exalted thyself above our Father Abraham. Thou

didst say, 'Before Abraham was, I am.'" Then spoke the **fourth witness Raphim,** "Thou hast said, 'I can destroy the Temple of God, and in three days build it up again.'" The **fifth witness Eliezer,** who had not hitherto spoken, stood forward and said, "I have heard thee say, 'I shall destroy this Temple which is made with hands, and in three days I will build another, made without hands.'" This concluded the testimony of the witnesses.

Then **Caiaphas,** turning to Jesus, spoke to him with indignation: "So thou hast claimed to possess a superhuman, divine power? These are serious accusations, and they are legally proved; answer if thou canst." Jesus remaining silent, **Caiaphas** resumed: "Thou thinkest that by silence thou canst save thyself. Thou darest not to admit before the fathers and judges of the people what thou hast taught before the people. **Annas.** If Thou art the Anointed one, tell us! **Jesus.** If I tell ye, ye will not believe me, and if I put a question to ye, ye will neither answer me, nor release me. **Caiaphas** continued, "Hear, then! I, the High Priest, adjure thee by the living God! Say—art thou the Messiah, the son of the Most High?" and as he uttered the sacred name Caiaphas crossed his arms and dropped his head on his breast.

For a moment there was silence, then **Jesus** answered and said: "Thou hast said it, and so I am! Nevertheless I say unto you, hereafter ye shall see the Son of Man sitting on the right hand of God in power and coming in the clouds of heaven."

As Jesus spoke these words the members of the Council started in horror, and **Caiaphas,** rending his robe, exclaimed with a loud voice, "He has blasphemed God! What need have we of any further witnesses? you yourselves have heard the blasphemy. What think ye?" And all the **members of the Council** cried together, "He is worthy of death!"

Then said **Caiaphas,** "He is thus unanimously declared worthy of death. But not I, not the Council, but the law of God pronounces the death sentence upon him. Ye teachers of the law, I call upon you to answer: What does the holy law say of him who is guilty of disobedience to the authorities appointed by God?" Then stood up **Josue,** and unrolling the book of the law, read therefrom: "The man that will do presumptuously

and will not hearken to the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel."

Then again said **Caiaphas,** "What does the law decree concerning him who profaneth the Sabbath?" Then **Ezekiel** stood up and read, "Ye shall keep the Sabbath therefore, for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doth any work therein, that soul shall be cut off from his people."

Then asked **Caiaphas,** "How does the law punish the blasphemer?" Then stood up **Nathanael** and, unrolling the book of the law, read: "Speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord he shall surely be put to death; all the congregation shall certainly stone him, as well the stranger as him that is born in the land. Whoso taketh the name of the Lord in vain shall surely die."

"Thus," said **Caiaphas,** "is the judgment pronounced upon this Jesus of Nazareth,—pronounced according to law. Lead him forth, Fathers of the people of Israel. It is now your due to speak the final sentence about the guilty and punishment of this man! All: He is quilty of blasphemy. He has deserved death.

"Come then, Messiah," said **Selpha,** roughly, "we will show thee thy palace." There thou shalt receive due homage," said **Balbus,** as he placed his hand on the shoulder of Jesus and marched Him out of the chamber.

**All.** Yes away with him, He shall die. O! We shall not rest until He is put to death. **Annas.** God grant, that soon the hour will come, that will deliver us for ever from our enemies. **All.** God grant it!

**Judas,** looking haggard and distracted, rushed into the midst of the Council, crying wildly, "Is it true? Have ye condemned my Master to death?" Then said **Rabbi** unto him, "Why dost thou force thyself uncalled-for into this assembly? Be off! We will call thee if we have need of thee." But **Judas** took no heed. "I must know it," he said; "have ye condemned Him?" Then all in the Council cried aloud, "He must die!" "Woe! woe!" said **Judas,** "I have sinned. I have betrayed innocent blood. Oh, ye bloodthirsty judges, to condemn and murder

the guiltless." "Peace, peace, Judas!" cried the **Council**, "or—" "There will never, never more be peace for me," said **Judas**, bitterly, "and none for you. The blood of the innocent cries aloud for vengeance." "What has driven thee crazy? Speak, but speak with reverence—thou standest before the Sanhedrin," said **Caiaphas**. Then said **Judas**, passionately, "Ye are determined to deliver Him up to death, He who is free from all guilt. Ye must not do it. I shall protest! Ye have made me a traitor. Your accursed pieces of silver!—" **Annas** interrupted him, saying, "Thou didst propose it thyself and closed the bargain." Then said **Josaphat** unto him, "Recollect thyself, Judas, thou hast received what thou didst desire; and if—" **Judas** interrupted him: "I will have nothing more. I tear up your shameful bargain. Let the innocent go!" "Be off, madman," said **Rabbi**, angrily. But **Judas** took no heed, knelt and stretched his hands towards Caiaphas. "I demand the release of the innocent. My hands shall be free from his blood." "What!" said **Rabbi**, "thou contemptible traitor, wilt thou dictate to the Sanhedrin? Know this, thy Master must die, and thou hast delivered Him to death."

And all the **Priests** and **Pharisees** cried aloud, "He must die." And **Judas**, with staring eyes as one demented, repeated, "Die? Then I am a traitor, I have given Him up to death!" He sank down like a man crushed by a blow, and then springing up, and breaking out into wild passion, he shouted aloud, "May ten thousand devils from hell tear me in pieces! Let them grind me to powder! Here, ye bloodhounds, take your accursed bloodmoney!" And with that he snatched the bag from his girdle and flung it violently before the seat of the High Priest. "Why didst thou let thyself be made the tool for a transaction which thou didst not weigh beforehand?" said **Caiaphas**. "Yes," cried **several**, "it is thine own business". Then shouted **Judas**, wildly, "May my soul be damned, my body burst asunder, and ye—" "Silence, and out from here," cried **all the priests** together. "And ye," shouted **Judas**, above them all, "Ye will sink with me into the lowest hell!" He then rushed from the hall.

After a pause, during which the chief priests and rulers looked at each other in silence, the money lay unnoticed on the

floor. **Caiaphas** said, "What a fearful man!" "I had some foreboding of this," said **Annas**. "It is his own fault," remarked a Priest. Then said **Caiaphas**, "Let him expiate that fault himself. He has betrayed his friend; we pursue our enemy. I remain steadfast by my determination, and if any one here should be of another opinion, let him stand up." "No," cried they **all** with one voice; "what has been resolved upon, let it be carried out." Then said **Caiaphas**, "What shall we do with this money? It is blood-money, it can no longer be put into the treasury of God." **Annas** said, "It might be used for some useful purpose, under the sanction of the High Council." All agreed to this, and **Saras** said, "A burying-place for strangers is much wanted. With this money a field may be purchased for that purpose." And they **all** said, "Yes we are all agreed about that." "Is there such a one in the market?" said **Caiaphas**. "Yes," said **Saras**; "a potter in the city has offered a piece of ground for sale at just this price." "Let Saras conclude the purchase," said **Caiaphas**. They then picked up the money, which had lain untouched on the floor and **Saras** departed saying he would conclude the transaction."

Then said **Caiaphas** exultingly, "We are approaching the goal. Now, however, resolute steps are necessary. We must take the criminal before the tribunal of Pilate. However we must let Pilate know beforehand, so that judgment can be proclaimed before the feast.

**Rabbi.** Some of the Councillors might go to him beforehand, and beg him to take the matter in hand without delay. **Caiaphas.** Thou thyself, Rabbi: then Dariabas and Rabinth. Go you in advance! We shall soon follow you. So this day will see the religion of our Fathers saved, and the honour of the Synagogue heightened, so that the echo of our fame reach to our latest descendants. **Gerson.** After centuries they will speak of us! **All.** Yes, death to the Galilean.

Then said **Rabinth**, seeing that they had approached the palace of Pilate, "How shall we bring our message to Pilate? We dare not enter the house of the Gentile to-day, as in that case we should become unclean and could not eat the Passover." "We will send a message through one of his own people, I am known in the house. Let me knock at the door," said **Rabbi**,

and going up the stairs to the balcony of Pilate's house he knocked gently at the door.

Standing and listening, he said, "Surely there is someone there? Yes, there is someone coming," and retired a little way down the steps so as to avoid any contact with the Gentile.

**Quintus**, a servant of Pilate's, opened it and said, "Welcome, Rabbi, wilt thou not come in?" "The precepts of the law will not allow us to do so to-day," said **Rabbi**. **Quintus** said, "Is that so? Can I carry thy message?" "We beg thee to do so", answered **Rabbi**. "The High Priest sends us to bring a petition to the illustrious Viceroy of Cæsar to ask if he will allow the Council to appear before him, and to bring before him a malefactor for the confirmation of the death sentence." "I will deliver the message at once to my lord; wait here in the meantime," said **Quintus**, and went in to Pilate. Rabbi, returning down the steps, joined Dariabas and Rabinth, who stood below. "It is very sad" said **Rabinth**, "that we must knock at the door of a Gentile in order to get the behests of our holy law executed." "Take courage," said **Rabbi**; "when once this domestic enemy is removed out of the way, who knows whether we might not soon free ourselves from the foreign foe?" **Dariabas** exclaimed, "Oh, may I live to see thee day which will bring freedom to the children of Israel!" **Quintus** returned and spoke unto them, saying, "The Governor greets you. Ye are to inform the High Priest that Pilate is ready to receive the petition of the Sanhedrin." "Accept our thanks for thy kindness," said the **Rabbi**. "Now let us hasten to report to the High Priest the result of our errand."

In the hall were the servant maids, **Sarah** and **Hagar**, who, seeing the soldiers standing outside, went to the door and said, "You may come in here." It was **Hagar** who spoke first, and **Sarah** added, "It is more comfortable in here." "True for you, good people," said **Melchi**, one of the soldiers. Then calling out, "Ho, comrades, come in! it is better for us to lie down in the hall." Then said a soldier named **Arphaxad**, "I like this—I wish we had come in long ago; how stupid we are, always standing outside in the open air and shivering. But where is there any fire?" "Sarah," added another **soldier** by name **Panther**, "and you Hagar go and bring us fire, also wood to lay thereon."

"Willingly," said **Hagar.** "That ye shall have," said **Sarah.** They went out together to comply with the soldier's wish. "Will the trial soon come to an end?" asked **several of the soldiers.** "It will last." said **Melchi,** "until all the witnesses have been examined." "And," added **Panther,** "the accused will also use all his eloquence to get himself out of the scrape." "That will help him nothing," said **Arphaxad;** "he has offended the priests too much." Then returned the serving-maids with a brazier in which there was a little fire and some wood, which they placed thereon, making a great smoke. "Here is your fire," said **Hagar,** "wood and fire-tongs," added **Sarah.** Then cried the **soldiers** together, "Thanks, ye good girls!" "Yes," said **Panther,** stooping down over the brazier, "that is good. Now take care that the fire does not go out." Several of the soldiers stooped over the fire, piled on wood, and Sarah busied herself with bringing in meat and bread.

*Peter* and *John*, who had been wandering about the streets seeking for tidings, came to the door, John preceding Peter. **Hagar,** who saw John standing in the entrance of the door, said, "John, comest thou also hither in the middle of the night? Come in here then, thou must warm thyself. Would ye make a little room for this young man here?" said **Hagar,** addressing the soldiers. "Yes, indeed," cried **the band** together, "Come and sit here." Then said **John,** "Good Hagar, I have a companion with me, can he not also come in?" "Where is he?" said **Hagar;** "let him come in; why does he stand out in the cold?" John goes to where Peter was standing, but comes back alone. "Where is he?" said **Hagar.** "He stands on the threshold, but does not trust himself to come in," replied **John.** Then **Hagar** went to the door and said, "Come in, good friend, do not be afraid." All the **soldiers** cried, "Friend, come also in here to us and warm thyself." *Peter,* without saying a word, timidly drew near to the fire and warmed his hands in the smoke. The men went on talking round the fire, and **Arphaxad** said, after a pause, "We still see and hear nothing of the prisoner." **Several** then asked together, "How much longer must we wait here?" Then said **Panther,** "Probably he will come out from the trial as a man condemned to death." "I wonder," said **Arphaxad,** "whether his disciples will be sought after?"

Peter trembled as **the band**, with hoarse laughter, cried aloud, "That would be a fine piece of work to capture them all!" Then said **Panther**, "It would not be worth the trouble. If the Master is once out the way, then the Galileans will fly and never let themselves be seen again in Jerusalem!" "But," said **Arphaxad**, "one at least ought to receive sharp punishment: he who in the garden drew his sword and cut off Malchus's ear." "Yes, yes!" cried **the band**, laughing, "that should be as it is said,—An ear for an ear!" "Ha, ha, ha, a good idea!" laughed **Panther**, "but that rule would here find no application, for Malchus has his ear back again."

During this time, while the soldiers were laughing and talking, **Hagar** was curiously looking at Peter. Immediately a pause took place, she said to Peter, "I have been observing thee for some time. Now, if I do not mistake, thou art one of the disciples of the Galilean. Yes, yes, thou wert with Jesus of Nazareth." **Peter** started up from the fire over which he had been warming his hands, and stammered out, "I? no, I am not. Woman, I know him not, neither know I what thou sayest." When Hagar thus spoke all the soldiers looked at Peter, who, fearing his attack on Malchus might be resented, tried to slip through the band and escape unobserved. Passing the fire, he came close to the other waiting-maid, **Sarah**, who, looking him full in the face, said in a shrill voice, "See, this man was also with Jesus of Nazareth." The attention of the whole **band** being aroused they all clustered round Peter, asking, "Art thou also one of his disciples?" **Levi** said, "Thou art certainly one of them!" **Peter** in the midst of armed and violent men looked confusedly from side to side, and declared, "Upon my soul I—am not—I do not know the man." Even as he spoke the cock crew, but the rattle of the weapons of the soldiers and imminent menace of a violent death left him no leisure to attend to anything but his own safety, for **Abdias** at the same moment exclaimed, "Look at this man. Of a truth he was also with him." Then said **Peter**, stoutly, "I know not what ye have to do with me. What does this man matter to me?" But the **soldiers** crowding round him said, "Yes, yes, thou art one of them. Thou art also a Galilean: thy speech betrayeth thee." Then **Peter**, raising his hands on high, said

with a troubled voice, "God be my witness that I do not know the man of whom ye speak;" and the cock crew a second time. Then **Melchi** pressing forward, looked Peter full in the face, and leaning on his spear, said, "Did I not see thee in the garden with him when my cousin Malchus had his ear cut off?" At this moment, when the situation was getting very serious for Peter, attention was called off from him by a cry from the **soldiers** round the fire. "Make ready, they are bringing in the prisoner." "He is condemned to death," said **Selpha**. The **soldiers** mocking, cried, "Poor king!" At this moment Jesus met Peter and looked upon him with a gaze full of sorrow. Peter smote his head with his hand and went out into the night. "Forward, comrades!" said **Selpha**, "we must guard him till morning." Thereupon they all went out. "Come," said **Levi**, "he must help us to pass the time."

**Peter**, when he had left the hall of the High Priest, went out into the street, weeping bitterly and suffering bitter anguish of soul... "Oh, my Master," he cried, "how deeply have I fallen! Oh, woe unto me, weak and wretched man! I have three times denied my dearest friend and teacher. A curse upon my shameful faithlessness! How my heart will repent of it—this contemptible cowardice. My dearest Lord!—hast Thou still grace for me—grace for a faithless one—Oh! send it me! This one more hear the voice of my repentant heart. Alas! the sin is committed, I cannot undo it, but ever, ever, will I weep for it and repent of it—and now, never more will I leave Thee, O Thou most loving One! Thou wilt surely not cast me off! Thou wilt not despise my bitter repentance. No! the gentle, pitying look which thou didst cast upon thy deeply fallen disciple, promises it:—Thou wilt forgive me. I have this hope from Thee, best of Teachers, and the whole love of my heart shall from this moment be given to Thee. I will cling closely to Thee, and nothing, nothing shall ever be able to separate me from Thee again."

And with a face beaming with hope of forgiveness, even for his threefold denial, he went away.

Now it came to pass that the soldiers, having taken *Jesus* into the guard-room of Caiaphas's palace, mocked Him and despitefully used Him until it was day. They seated Him on a stool

with a bandage over his eyes, and surrounded Him, mocking, saying, "Is not this throne too mean for thee, great king? Hail to thee, thou new-born sovereign! But sit more firmly," said **Melchi**, seizing Jesus from behind and pressing him down on his seat, "thou mightest otherwise fall down." "Thou art, verily, also a prophet. So say, O great Elias, say who it is who has struck thee," and with that **Levi** dealt Jesus a blow on the face. Others came in and also struck him saying, "Was it I?" but Jesus answered nothing. Then **Levi** went up to Him and shouted, "Hearest thou nothing?" and shook Him violently by the shoulders, "Art thou asleep?" Then his **comrades** exclaimed, "He is deaf and dumb: a fine prophet indeed." And thereupon **Abdias** rougly pushed Jesus forward so that He fell from His stool on the ground upon His face. "Alas! alas!" he cried, "our king has fallen from his throne." "What is to be done now? We have no longer any king" shouted **Levi** and **Melchi** scoffed, "Thou art to be pitied, such a great magician, and now so weak and weary!" "Come" said **Abdias**, "let us help him again upon his throne." And then they seized him and lifted him from the ground where he lay with his eyes bandaged and his hands tied and lifted him up again upon his seat. "Raise thyself, O mighty king, receive anew our homage." As they were kneeling around him in scorn, **Dan** a messenger of Caiaphas entered, saying, "How goes it now with the new king?" and **the band** shouted, "He speaks and prophesies not; we can do nothing with him." "Then," said **Dan**, "the High Priest and Pilate will soon make him speak. Caiaphas sends me to bring him." "Up, comrades," said **Selpha**. Thereupon, taking Jesus again by the cords which bound his hands, they led him off, **Levi** saying, "Stand up! thou hast been king long enough." And **all** shouted, "Away with thee. Thy kingdom has come to an end."

## PROLOGUE. — ACT X.

### CHAPTER X.

Why wanders Judas about like one amazed?
Alas! torments of conscience are upon him,—
On his soul blood guiltiness doth lie,
And turns to fire the reward of sin.

Weep, O Judas, the sin which thou hast sinned!
Oh! wash it out with repentance and bitter tears!
In lowly hope entreat forgiveness—
Still open to thee is salvation's gate.

Bitter remorse is indeed his portion,
But through the darkness there shines no ray of hope.
Too great, too great, alas, is my sin!
Cries he, with Cain, the brother-slayer.

Like him, unpardoned and uncomforted,
Wandering despair seizes on him in terror.
That is still the fatal wage of sin,
Towards such a fate he must despairing go.

### TABLEAU XV.

[The fifteenth tableau, prefacing the despair of Judas, represents the despair of Cain. Cain, a tall, dark, and stalwart man, clad in a leopard's skin, is dropping the heavy tree-branch with which he has slain his brother. Abel, in a lambskin, lies dead with an ugly wound on his right temple. Cain's right hand is pressed against his brow upon which is to be set the brand of God. It is a fine scene, full of simple, tragic effect.]

The Lord said, "He who me betrays—
Woe to him!—is undone;
'Twere better far for him that he
Had never seen the sun!"
This woe, of which Christ spake, hath come,
And Judas cannot flee his doom.

The guilty deed fails not to win its wages,
The guiltless blood he sold cries from the ground;
Driven to madness by the worm that rages,
And scourged by furies, Judas ranges round
Wildly, and finds no rest
From the fire in his breast;
Till, swept away by bitterest despair,
He flings away in reckless haste
The load of life he can no longer bear.

So too flies Cain. Ah! whither, then?
For from thyself thou canst not flee.
In thee thou bearest hell's worst pain;
And though from place to place thou go,
The scourge is wielded over thee!
Where thou art it will always be.
Never canst thou escape thy woe.
Now this the sinner's fate will show,
Though vengeance may not come to-day,
Yet Heaven still can borrow,
And double share of judgment may
Fall on his head to-morrow.

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## THE DESPAIR OF JUDAS.

Now **Judas**, being distracted by remorse, found himself, after wandering to and fro, in the potter's field, purchased with the thirty pieces of silver, in the midst of which stood a blasted tree. Then, after wildly looking round to see if anyone was near, he said: "Oh! where, where can I go to hide my shame, to escape the torments of conscience? No forest is dark enough! No rocky cavern deep enough! O earth, open and swallow me up! I can no longer exist. O my dear Master! Him, best of all men, have I sold, giving him up to ill-treatment, to a most painful death of torture—I, detestable betrayer!—Oh! where is there another man on whom such guilt of blood doth rest? How good he always was to me. How sweetly did he comfort me when gloomy thoughts lay on my soul. How uplifted I felt as I sat at his feet and listened to the heavenly truths

he told. How lovingly he admonished and warned me as I brooded over this scandalous treachery the dear Lord—and I, how have I repaid him? Accursed avarice which led me astray and made me blind and deaf. That was the chain with which Satan bound me and dragged me towards the abyss. Alas no longer a disciple, never more can I appear before the face of any of the brethren. An outcast, hated and abhorred everywhere—branded as a traitor even by those who led me astray—I wander about alone with this burning fire in my heart. There is still One left. Oh! might I look on the Master's face once more, I would cling to him as my only anchor! But he lies in prison—has, perhaps, been already slain by the rage of his enemies, Ah no! by my guilt, by my fault! I am the abhorred one who has brought him to prison and to death. Woe to me! the scum of man! There is no help for me! For me there is no hope: my crime is so great it can be expiated by no penance. For he is dead, and I—I am his murderer! Thrice unhappy hour in which my mother gave me to the world! Must I still drag on this life of agony, and bear these tortures about with me?—as one pest-stricken, flee from men, and be despised and shunned by all the world? No! I can bear it no longer! Not one step further! Here, O life accursed, here will I end thee! On these branches let the most disastrous fruit hang." He untied his girdle and twined it about his neck. "Ha, ha! come thou serpent, entwine my neck, and strangle the betrayer!"

As Judas spoke the last words he tied with convulsive and feverish energy the long girdle round his neck and fastened it to the branch of the tree, and swung himself off.

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## ACT XI.

### JESUS BEFORE PILATE.

THEN went the *High Priests* and the *Scribes*, together with the rulers and traders of the Temple, and the witnesses, to the house of Pilate. *Jesus* was led forth in front of them by *Balbus* and *Malchus* as before, *Selpha* being in command of the band of soldiers. As they went the **soldiers** shouted aloud, "Away

with thee to death, thou false prophet! Ha! doth it dismay thee, that thou wilt not go forward," said **Abdias** brutally. "Drive him on," said **Selpha.** But Jesus, being weary, walked with slow footsteps. Then the **soldiers** thrust him forward crying, "Shall we have to carry thee in our arms? Go on! thou hast not far to go, only to Calvary: there upon the cross thou canst rest in comfort!"

By this time they had approached the precincts of Pilate's house. Then said **Caiaphas** to the soldiers, "Be still; we have to announce our coming." And they were still. **Rabbi** said, "Go to the door and knock." It was done, and **Quintus** came out, saying, "What does this crowd of people want here?" **Rabbi** replied that the Council had assembled there. **Quintus** promised to announce them at once, and **Rabbi,** turning to the members of the Sanhedrin, said, "Do you hear? He will announce our presence without delay." **Caiaphas** addressed those who were following him: "Ye members of the Sanhedrin, if ye have at heart the holy traditions, our honour, the tranquillity of the whole land, then consider well this moment. It decides between us and that deceiver. If ye are men in whom flows the blood of your fathers, persevere. An imperishable monument ye will set up for yourselves. Be firm in your resolve." Then cried the **priests,** "Our fathers for ever! death to the enemy of the nation!" "Do not rest, then," said **Caiaphas,** "until he is blotted out of the number of the living!" And they cried again, "We will not rest, we demand his death, his blood." Then the **soldiers** turned to Jesus and said, "Hearest thou that, O king and prophet?"

Then came Pilate out with his attendants upon the balcony of his house; two spearmen on either side advanced to the foot of the steps of the balcony, and stood spear in hand whilst the audience lasted. Then **Caiaphas** stepped forward in front of the crowd, and, bowing low, thus began: "Governor and representative of the great Cæsar, of Rome health and blessing to thee." In which greeting **all** joined. Then **Caiaphas** continued: "We have brough here before thy judgment-seat a man of the name of Jesus, that thou mayest consent to the execution of the death sentence pronounced against him by the Sanhedrin." **Pilate** answered, "Bring him forth!" And the

soldiers led Jesus out before Pilate, so that he stood on the right hand of the judgment-seat. **Pilate** having looked upon him, asked, "What accusations have ye to bring against this man?" **Caiaphas**, speaking with some surprise, said, "If he were not a great malefactor, we would not have delivered him over to thee, but have dealt with him ourselves according to the direction of our holy law." "Well, of what evil deeds has he been guilty?" asked **Pilate. Caiaphas** answered, "He has in many ways grievously offended against the holy law of Israel. **Pilate** answered, "Then take him away and judge him according to your law." Then said **Annas**, "He has already been judged by the Sanhedrin, and has been declared to be worthy of death." Then all the **priests** cried aloud, "For according to our law he has deserved death." But **Caiaphas** explained, "It is not lawful for us to execute the sentence of death on anyone; therefore we bring the application for the execution of the sentence to the representative of Cæsar." Then **Pilate**, having looked upon Jesus and upon Caiaphas, asked, with indignation, "How can I deliver a man over to death unless I know his crime, and before I have satisfied myself that the crime is worthy of death? What has he done?" Then said **Rabbi**, "The sentence of the Council upon this man was unanimously pronounced, and grounded upon a careful investigation into his crimes. It seems therefore unnecessary that the illustrious Governor should take upon himself the trouble of a second investigation." "What!" said **Pilate** hotly, "do ye dare to suggest to me, the representative of Cæsar, that I should be a blind instrument for the execution of your orders? Be that far from me! I must know what law he has broken, and in what way."

**Caiaphas, Annas**, and the members of the **Sanhedrin** waxed wroth and spoke warmly among themselves on hearing the words of Pilate. **Caiaphas** answered and said, "We have a law, and by our law he ought to die because he made himself the Son of God," while **Amiel** shouted, "We all have heard the blasphemy from his own lips;" and **Annas** added, "And upon that account we must insist that he suffers the legal punishment." Then **Pilate** said, scornfully unto them, "On account of such a speech, which at the most is only the outcome of an enthusiastic imagination, a Roman can find no one guilty of

death. Who knows, also," he added, with a glance at Jesus, "whether this man may not be the son of some god! If ye have no other crime to lay to his charge ye need not think that I will fulfil your desire." **Caiaphas** answered and said, "Not only against our holy law, but against Cæsar himself has this man been guilty of serious offences. We have found him to be an insurgent and deceiver of the people." Then cried all the **Priests** and **Pharisees** together tumultuously, "He is an agitator and a rebel." **Pilate** answered, "I have heard of one Jesus, who was said to go about the country and teach and do extraordinary works, but I have never heard of any sedition stirred up by him. Were anything of that kind to happen I should have heard of it before you, I who am appointed for the maintenance of peace in the land, and am perfectly well informed concerning the words and deeds of the Jews. But tell me, when and where has he stirred up any commotion?" Then **Nathanael** stood forward, and said unto Pilate, "He brings together multitudes by thousands around him, and he has, quite recently, surrounded by such a crowd, made a solemn entry into Jerusalem itself." "I know that," said **Pilate**, contemptuously, "but nothing took place on that occasion to disturb the public peace!"

By this time Caiaphas and the Priests were in a state of indignation which they did not care to conceal, and **Caiaphas** asked angrily, "Is it not sedition if he forbids the people to pay tribute to Cæsar?" **Pilate** asked, "Where have you proof of that?" "Proof enough," retorted **Caiaphas**, "for he gives himself out as the Messiah, the King of Israel. Is not that a challenge to the imperial authority?" **Pilate** replied, sarcastically, "I admire your suddenly awakened zeal for the authority of Cæsar."

Then turning to Jesus, who had stood silent during the altercation, he asked him, saying, "Hearest thou what serious accusations these bring against thee? What answerest thou?" **Jesus** remained silent. "See," said **Caiaphas**, eagerly, "He cannot deny it." "His silence is an admission of his crime," **Ezechiel** hastened to add. Then cried all the **multitude**, stretching out their hands towards Pilate, "Sentence him, then!" "Patience," said **Pilate**, "there is time enough for that. I will examine him privately."

**Pilate**, speaking to his attendants, said, "Perhaps, when he is no longer confused by the crowd and the fury of his accusers, he will answer me." Then speaking to his servants, he said. "Lead him into the court." And turning to Caiaphas and the Sanhedrin, he said, "Go! my guard shall take charge of him, but do ye examine the justice or injustice of your complaints, and be careful to investigate whether they do not perhaps come from a polluted source. Then let me know the result of your reflections." At this Caiaphas turned his back upon Pilate and looked with indignation upon his followers, who showed the liveliest manifestations of disgust. **Josue** said, "Everything has been well considered and examined already. The law pronounces him worthy of death." The Jews, turning to go, angrily discussed this reverse. "This is a troublesome delay," said **Rabbi**. But **Caiaphas** encouraged them, saying, "Do not lose heart, victory belongs to the steadfast."

Then was **Jesus** brought before Pilate's judgment-seat, and **Pilate** said unto him, "Thou hast heard the complaint of the Council against thee. Give me an answer thereto. Thou hast, they say, called thyself a Son of God. Whence art thou?" But **Jesus** made no answer. Then **Pilate** said unto him with some surprise, "Dost thou not speak even unto me? Knowest thou not that I have power to crucify thee and to release thee?"

Then **Jesus** turned to him and said, "Thou couldest have no power at all against me except it were given unto thee from above. Therefore he that delivered me unto thee hath the greater sin." "Frankly spoken," said **Pilate** aside. Then speaking to Jesus, he said, "Art thou the King of the Jews?" **Jesus** answered, "Sayest thou this thing of thyself, or did others tell it of me?" **Pilate** answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. They accuse thee that thou hast desired to be the King of Israel. What ground is there for this?"

Then answered **Jesus** unto him, and said, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Then said **Pilate**, "Art thou a king then?" **Jesus** answered, "Thou sayest

that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." When **Pilate** heard this he said, "What is truth?"

Hardly had he asked this qestion when the servant **Quintus** entered hastily from the door behind. "Lord! thy servant Claudius is here; he has to bring to thee a pressing message from thy wife." **Pilate** said, "Let him come in. Lead the man hence for a moment into the hall." The attendants having led Jesus out, *Claudius* entered. **Pilate** asked him, "What bringest thou from my dear wife?" "My lord!" said **Claudius**, "thy wife greeteth thee, and prays thee from her heart, for thine own sake and for hers, that thou wouldst have nothing to do with this just man who has been accused before thy judgment-seat. She suffered anguish and terror on his account last night, owing to a fearful dream." **Pilate** answered, "Go back and tell her that she need not disturb herself. I will have nothing to do with the proposals of the Jews, but do all that I can to save him." Saluting Pilate, the messenger departed.

**Pilate** then said to his attendants, "Would that I had nothing to do with this business. What do ye think, my friends, of the complaint of the Jewish priests?" Then said the courtier **Mela**, "It seems to me that they are only inspired by envy and jealousy. The most passionate hatred appears in their words and countenances." And the courtier **Sillvius** added, "The hypocrites pretend that they have the authority of Cæsar at heart, whereas the matter only concerns their own authority, which they believe endangered by this famous teacher of the people." **Pilate** answered, "I agree with you. I cannot believe that this man entertains any criminal schemes in his mind. There is so much that is noble in his features and in his demeanour. His speech displays so noble a candour and such high natural gifts that he seemed much more to be a very wise man, perhaps only too wise for these gloomy fanatics to be able to bear the light of his countenance. And then the dream which troubled my wife on his account!—If he were really of higher origin? No," said **Pilate**, decidedly, arriving at a resolution, "I will not let myself be induced to comply with the wishes of the priests." Then he ordered his servants saying, "Let

the chief priests appear here again, and let the accused be led out again from the judgment hall."

Then came *Caiaphas*, *Annas*, and the priests, and the scribes and rulers of the people once more before Pilate to receive his decision. Then **Pilate** spoke unto them as follows. "Here you have your prisoner again, he is without guilt." Consternation and fury were displayed on the faces of all the Jews. Then **Annas** said, "We have Cæsar's word that our law shall be upheld. How can he be without guilt who treads this very law beneath his feet?" Then cried all the **Council**, saying, "He is worthy of death." **Caiaphas**, who stood before the Council, asked, "Is he not punishable by Cæsar when he maliciously injures that which Cæsar's will has guaranteed us?" **Pilate** said, "I have told you already, if he hath done anything against your law, then punish him according to your law, in so far as ye are authorised so to do. I cannot pronounce the death sentence upon him, because I find nothing in him which, according to the laws upon which I have to act, is deserving of death."

Then were the Jews sorely troubled and muttered among themselves in hot displeasure, but **Caiaphas** replied, "If anyone proclaims himself as king, is he not a rebel? Does he not deserve the death punishment for high treason?" "If," said **Pilate**, "this man has called himself a king, it seems to me that so ambiguous a word is not sufficient to condemn him. For it is openly taught among the Romans that every wise man is a king. But ye have brought forward no facts to prove that he has usurped kingly authority." Then said **Nathanael**, "Is it not a sufficient fact that through him the whole people are stirred up; that he fills the whole of Judæa with his teaching, beginning from Galilee, where he first attracted followers to himself, until here in Jerusalem?" Then asked **Pilate** in surprise, "Has he come out of Galilee?" Then cried they **all**, "Yes he is a Galilean," and **Rabbi** added, "His home is in Nazareth, in the jurisdiction of King Herod." "If that be so," said **Pilate**, joyfully, "then am I relieved of the jurisdiction. Herod, King of Galilee, has come hither for the feast; he can now judge his own subject. Take him away, and bring him unto his own king. He shall be conducted thither by my bodyguard."

Then Pilate, with his attendants, left the judgment hall. **Caiaphas** exclaimed, "On, then, to Herod. With Herod, who professeth the faith of our fathers, we shall find better protection for our holy law." **Annas** said, "And if a thousand hindrances were to oppose themselves, the criminal must meet with the deserved punishment. Then they cried, as they went off to the palace of Herod, "One hour—sooner or later, what matters it?—he must die! and this very day."

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## ACT XII.

### PROLOGUE.

Further outrage, waiteth now the Lord's Beloved
In Herod's court. In presence of this haughty prince
He will not work miracles or prophesy
The curious to please.

Thus the Wisest of all by fools is treated
As a fool, and mocked in white robes of honour—
Made a spectacle for the slaves of princes,—
Evil-entreated.

Samson, in his strength, the dread of the heathen—
Blinded now and weak, stands helpless and fettered,
Laughed at and despised and shorn of his glory
'Fore the Philistines.

But He who now seems weak, will yet rise in strength
He who stands abased will be raised in glory.
Goodness ever above the scorn of sinners
Rises triumphant.

### TABLEAU XVII.

[Tableau the seventeenth, which prefigures the contemptuous mockery of Christ by Herod, represents Samson avenging himself upon the Philistines by pulling down the temple upon their heads. The blinded giant strains at one of the two pillars on which the roof rests, breaking it asunder, and the

company, arrested in their mirth, wait in horror to see their impending doom. The parallel in this case is between the mocking of Samson and the jeers to which Christ was subjected, and does not refer to the vengeance of the former upon the Philistines.]

Before the heathen judge, in fury blind
The priests enraged stir up their passions hot.
They cannot change the Roman's steadfast mind,
The din of stormy clamour moves him not.

One word—they drag the Christ away
To stand 'fore Herod's face,
Who thinks the sight a merry jest—
Behold this new disgrace!

Behold, how mighty Samson brave
Is fettered by a coward crew.
The hero, who his thousands slew,
Wears now the garments of a slave.

So dreadful, erst unto the foe,
He makes Philistines sport to-day—
Serves them as pastime rare—and they
Exult, for they his weakness know.

So Jesus, Son of God, doth stand,
A mark for proud fools' scorn and spite,
Mocked in a royal robe of white,—
Despised, abused, on every hand.

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## JESUS BEFORE HEROD.

**King Herod** stood beside his throne arrayed in scarlet robes, wearing a golden crown upon his head, and holding a golden sceptre in his hand. On either side were his courtiers. He said unto them, "So! they have made prisoner the famous man from Nazareth." "Yes, my lord," said **Zabulon**, "I saw him and recognised him at the first glance." Then said **Herod**, "I have desired to see this man for a long time with whose wondrous works the whole land rings, to whom, as if by

magic, people run in crowds. Can he be John, risen from the dead?" "Oh, no," said **Naasson,** "John worked no miracles; whereas they relate deeds done by this man which in truth are wonderful if they are not exaggerated." "As I have," said **Herod,** "so unexpected an opportunity of seeing him, I am impatient to put his magic skill to the proof." "He will be very willing," said **Manasses,** "to oblige you in that respect, in order to obtain your favour, and protection." Then said **Herod,** who had seated himself, to Zabulon, "Tell the priests they may bring their prisoner in." "They are probably coming with complaints against the man," said **Manasses,** "as they are forsaken by all the people." **Herod** replied, „Let them do that before Pilate—here I have nothing to do—no judgment to pronounce." **Manasses** remarked, "Perhaps they have met with a refusal from the Governor, and are now seeking another way to obtain their end." **Herod** replied, "I shall not let myself be dragged into their pious quarrels. I only wish to see him, and test his alleged miraculous powers."

Then came into the presence of Herod, *Caiaphas*, *Annas*, *Rabbi*, *Nathanael*, and four priests, bringing *Jesus* with them, led by the soldiers of Herod. **Caiaphas** bowed before King Herod, saying, "Most mighty king!" and all the **priests** cried, "Prosperity and blessing upon thee from the Almighty!" Then said **Caiaphas,** "The Sanhedrin has taken a criminal and now brings him before the King in order that he may confirm their lawful sentence." "The law," said **Nathanael,** "decrees his death;" and **Annas** added, "May it please the king to confirm the sentence of the Synagogue." But said **Herod,** "How can I be a judge in a foreign territory? Go to your own Governor; he will do justice." Then said **Caiaphas,** "Pilate sent him hither, because being a Galilean he is thy subject." "Then this man belongeth to my jurisdiction? Who is he?" The **priests** said, "Jesus of Nazareth." **Caiaphas** added, "Pilate himself said, Go to King Herod; let him pronounce sentence upon his own subject." "Did Pilate say that? Wonderful", said **Herod.** And turning to his courtiers he remarked, "Pilate sends him to me! Allows me to act as judge in his own province!" **Naasson** replied, "It seems as if he wished to make overtures to thee again." And **Manasses** added: "He

certainly must realize how valuable the King's friendship is to him." **Herod** replied, "I accept it as a proof of his friendly feeling." Then turning to Jesus, **Herod** said, "I have heard very much of thee by common report, and have longed to see the man who has created such a sensation in the country." "He is a deceiver," said **Rabbi**; "an enemy of the holy law." "I have heard," said **Herod**, taking no notice of the interruption, "that thou canst interpret all mysteries and achieve feats which set at defiance the laws of nature. Let us have an example of thy skill and mighty power; then we will honour thee like the people, and believe in thee." "O king," said **Zadok**, "do not let him lead thee astray, for he is in league with Beelzebub!" "That is all the same to me," said **Herod**. Then, addressing Jesus, he said, "I had last night a wonderful dream. If thou canst tell me what I have dreamed I will esteem thee as a first-class reader of hearts." Herod paused, but Christ remained motionless and silent. "Thou canst not do so much as that," continued **Herod**, "but perhaps thou understandest how to explain the dream if I tell thee what it was. I dreamt I stood upon the battlements of my palace at Herodium and saw the sun go down. There stood suddenly a man, who stretched out his hand and pointed to the setting sun and said, 'See there, there in Hesperia, is thy bedchamber.' Hardly had he said this when his form melted into mist. I started and woke up. If thou art enlightened like Joseph when he stood before the king of Egypt, interpret to thy king this dream." Christ remained silent, looking sadly at **Herod**. "Art thou not experienced in this branch of the business? Well then, show some of thy famous magic art. Cause it suddenly to become dark in this hall, or raise thyself and depart from us without touching the ground, or convert the roll on which thy death sentence is written into a snake. Thou wilt not, or thou canst not? Any of these things ought to be easy to thee; they relate much more wondrous miracles of thine." Then turning to his courtiers **Herod** said, "He does not stir. Ah! I see well that what has made him so notorious was only idle tittle-tattle. He knows nothing and can do nothing." "It is easy," said **Naasson**, "to make believe before the foolish mob; it is another thing to stand before a wise and powerful king." Then said **Manasses** to Jesus, "Why

should'st thou not display thy wisdom here? Why should thy power vanish, even as a soap bubble?" Then said **Herod** scornfully, "There is nothing remarkable about him. He is a conceited fellow, whom the applause of the people hath made crazy. Let him go. It is not worth while making so much trouble on his account." "O king!" said **Caiaphas**, "do not trust this sly and crafty rogue. Indeed, he only makes himself out to be a fool in order to obtain a milder sentence from thee." **Annas** said, "If he be not put away, then would the peace of the kingdom also stand in danger, for he has presumed to exalt himself to be king." "What!" said **Herod**, "to be a king! To be a king of fools, that is more credible. As such he deserves to receive homage, therefore will I give him as a present a king's mantle, and so formally install him as the king of all fools." Then cried the **priests** aloud, "Not this; he has deserved death." **Caiaphas** said, "O king, protector of our holy law, remember thy duty to punish the transgressor as the law ordains." Then said **Herod**, "What have ye really against him?" "He hath profaned the Sabbath, said the **Rabbi**. **Nathanael** added, "He is a blasphemer." And all the **priests** cried, "And as such the law declares him worthy of death." Then said **Ezekiel**, "He has also spoken contemptuously of the Temple, which thy father so gloriously rebuilt; he has declared that he would build a more beautiful one in three days." Then **Herod** laughed and said, "Now, that proves indeed that he is a king of fools." Then said **Josue**. "The reverence in which I hold thee O king almost forbids me to mention it, but he has also spoken insultingly of thee. He has presumed to call thee, his lord and king, a fox." "Then he has attributed to me a quality which he cannot certainly claim himself," replied **Herod**. "Clothe him; wrapped in this splendid robe, he will play his part well before the people."

The **priests** cried, "To death with him, to death with him. He must die!" **Herod** said, "No, I will not be guilty of the blood of so exalted a king". Then came in a servant bringing a white robe, which he put on the shoulders of Jesus, and after Jesus had been robed **Zabulon** said to him, "Now, for the first time, thou wilt create a real sensation, thou great wonder-worker."

**Herod** ordered: "Lead him forth before the people in this his proper apparel, that they may admire him to their heart's content. Until they are tired of him." Then said the **first soldier** to Jesus, "Come, thou miraculous king, and allow us to accompany thee." The **second soldier** said, "What good luck for me to walk by the side of so illustrious a lord," and so saying they led away Jesus wearing the white robe which Herod had put upon him.

Then said **Caiaphas**, "Thou hast convinced thyself that his alleged great works were nothing but lies and deceit, whereby the people were defrauded by him. Give, then, thy sentence." And all the **priests** cried, "Pronounce the sentence of death upon him, as the law demands." **Herod** replied, "My opinion is, he is a simple fellow, and not capable of the crime of which you accuse him. If he has, perchance, done or spoken anything against the law it is to be attributed to his simplicity." "O king," said **Caiaphas**, take care that thou dost not err!"

"I fear," said **Annas**, "thou wilt repent if thou allowest him to escape punishment." "I fear nothing of the kind," said **Herod**. "A fool one must treat as a fool. He has already suffered for his follies, and will avoid them in the future. With that the trial is at an end."

Then said **Rabbi**, "Then it is all over with our law, our religion, Moses and the prophets!" **Herod** said, "I abide by my decision. I am weary, and will not concern myself further about the affair. Pilate may decide according to his official duty. Offer to him greeting and friendship from King Herod."

Then went the priests out sorely dissatisfied with the decision of the king. Then **Herod** rose from his seat and said, "This time the result has not corresponded to our expectations. I expected to find a great wonder-worker and eloquent orator, and behold, there is only quite an ordinary man with never a word to say for himself." "Ah!" said **Manasses**, „how lying rumour exaggerates that which, when more closely examined, is shown to be nothing." "Friends," said **Herod**, "that is not John: John at least spoke, and spoke with wisdom, and an eloquence which one must esteem, but this one is as dumb as a fish. Let us now go, and make up for lost time by seeking more agreeable amusement."

## TABLEAUX XVIII and XIX.

[The eighteenth and nineteenth tableaux precede the scourging. The former represents the bringing of Joseph's coat, all steeped in blood, to the patriarch Jacob; the latter the sacrifice of Isaac. Joseph's coat is not very bloody. His father's distress is very vividly expressed. Isaac lies on Mount Moriah, a black-haired, curly headed boy—while Abraham, who is just about to slay him with a bright falchion, is restrained by an angel, who points to a ram in a thicket.]

## CHRIST AGAIN BEFORE PILATE.

## THE SCOURGING AND CROWN OF THORNS.

CAIAPHAS and Annas, and the chief priests and the rulers, and the Council and the traders of the Temple, and the witnesses accompanied the soldiers who once more led Jesus to Pilate's house. Then said **Caiaphas**, "Now Pilate must be challenged more imperiously; and if he does not do according to our will, we will threaten him with an appeal to Cæsar." "Shall I now," said **Annas**, "in my grey old age see the Synagogue overthrown? No! with stammering tongue I will call for the blood and death of this criminal, and then descend to the tomb of my fathers, when I have seen this evildoer die upon the cross." "We would sooner," cried **Rabbi**, speaking with great animation, "be buried in the ruins of the Temple than go back upon our resolution." Speaking as one man the **Pharisees** said: "We shall never leave off until he is dead." Then proclaimed **Caiaphas**, "Whoever goes back upon this decision, let him be cast out of the Synagogue." And **Annas** added, "Let the curse of the Fathers fall upon him." Then said **Caiaphas**, "Time presses, the day is advancing; now we must employ all the means at our disposal in order to carry out our will before the Feast." All this time the Jews and the soldiers leading Jesus stood before the house of Pilate.

*Pilate*, attended by his servants, soon appeared on the balcony. "We bring the prisoner once more before thee and earnestly desire his death," said **Caiaphas**. All the **Priests** cried aloud, "We insist upon it, he must die." Then said **Pilate**, "Ye brought me this man as an agitator; and see! I have heard your complaints, and I have myself examined

him, and have not found anything in him touching those things whereof ye accuse him." Then said **Caiaphas**, angrily, "We abide by our accusation; he is worthy of death." And the **Priests** cried, clamorously, "He is an offender against our law and against Cæsar." Then said **Pilate**, "I sent him to Herod, because he is a Galilean. Have ye brought forward your complaints before him?" "Yes," said **Caiaphas**, "but Herod would not judge the case because thou art in authority here." Then said **Pilate**, "He, too, has found nothing in the man that deserves death, but in order to meet your desire I will have this man scourged and let him go." But **Annas** said, "That sufficeth not," and **Caiaphas** said, "The law prescribes for such a criminal not the punishment of scourging, but the punishment of death." The **Priests** cried again, "To death with him!"

Then **Pilate**, hearing the clamour of the Jews, and seeing how bitter they were against Jesus, said unto them, "Is your hate so deep and bitter against this man that it cannot even be satisfied by the blood from his wounds? Ye compel me to tell you frankly what I think. Driven by ignoble passion ye persecute him because the people are more devoted to him than they are to you. I have heard enough of your hateful accusations. I will now hear the voice of the people. An innumerable number will soon assemble here in order to demand, according to old custom, the release of one prisoner at the Passover festival. Then it will be seen whether your complaint is the outcome of popular sentiment or only of your personal revenge." **Caiaphas**, smiling to himself, bowed low before Pilate and said, "The result will show, O Governor, that thou thinkest evil of us unjustly." Then **Josue** cried, "It is not vengeance, but zeal for the holy law of God which compels us to demand his death." **Pilate** said, "Ye know of the murderer, Barabbas, who lies in chains, and of his evil deeds. Between him and Jesus of Nazareth I will let the people chose. The one whom they ask for, him will I release." Then cried **all** with one voice, "Release Barabbas, and to the cross with the other!" "Ye are not the people," said **Pilate**, haughtily, "the people will speak for themselves. Meanwhile I will have this one scourged." Then, speaking to his servants, he said, "The soldiers will lead him hence and scourge him

according to the Roman law." Then turning to his courtiers, he said, "Whatever he has done amiss will be sufficiently atoned for, and perhaps the spectacle of the scourging may soften the blind wrath of his enemies."

When Pilate quitted the balcony and entered his house, Caiaphas addresed a stirring speech to the Jews. His opportunity had come. "Pilate," said **Caiaphas,** "appeals to the voice of the people. Good; we appeal to it also. Now," said he, turning to the traders and witnesses, "now, true-hearted Israelites, your opportunity has arrived. Go hence into the streets of Jerusalem, summon your friends to come hither, unite them in masses, kindle in them the most glowing hatred against the enemy of Moses. The waverers seek to win by the strength of your words and by promises, but terrify the followers of the Galilean by an overwhelming outcry against them, by insult and mockery, by threats, and if necessary by ill-treatment, so that none of them may dare to let himself be seen here, much less to open his mouth." Then cried the **traders and witnesses** together, "We will go hence and soon return again." "Each," said **Dathan,** "at the head of an excited mob." **Caiaphas** said, "Let us all meet in the street of the Sanhedrin." The traders bowed, and as they went the **Priests** cried after them, "Hail to you, faithful disciples of Moses." Then said **Caiaphas,** "Let us not lose a single moment. Let us go together to the crowds to encourage them, to inflame them." **Annas** added, "From all the streets of Jerusalem will we lead the exasperated people before the judgment-seat." **Rabbi** said, complacently, "If Pilate wishes to hear the voice of the people, let him hear it!" "Let him hear," said **Caiaphas,** "the unanimous cry of the nation: Release Barabbas; the Galilean to the cross!" Then **all the Jews** cried aloud, with an exceeding loud voice, "Release Barabbas: the Galilean to the cross!"

Then the **soldiers** led Jesus away to the Prætorium, and took off his robe, and tied his hands to a low pillar and scourged him. When they were weary with scourging **one of the soldiers** said, "He has had enough, he is all running down with blood." "Thou pitiable King of the Jews!" said they, as they knelt, and mockingly did homage to him. "What kind of a king

can this be? he has no sceptre in his hand, no crown upon his head," said **Sabinus.** "That can be mended; I will at once bring the insignia of the Jewish sovereignty!" said another of the soldiers **Caspius** by name going out. "Thou must be a real King," mocked **Milo,** and **Sabinus** added "Wait but a little while Oh King and thou shalt be regally arrayed." Caspius returned bringing a scarlet mantle, a crown of thorns, and a reed. They were laid upon a cushion, and together with them were laid iron gloves so that they might handle the crown of thorns without suffering therefrom. "Here," cried **Caspius,** "this is certainly the most lovely attire for a King of the Jews." "Is it not true," said **Milo** and **Sabinus.** "that thou hast never expected such an honour?" "Come, let us hang this purple robe about thee!" urged **Caspius.** "But sit down, a king should not stand." Here is a beautiful pointed crown," said **Milo** taking the crown of thorns with the iron gloves and placing it upon the head of Jesus. "Let us look at thee!" Then they laughed aloud for joy. "But," said **Domitius,** "if it is not to fall off thy head then must we set it on firmly. Come, brothers, help me." Then four of the soldiers seized in their hands two staves, and crossing them over his head, pressed the crown heavily down upon the brow of Jesus. Jesus shuddered in agony. "Here," cried **Sabinus,** "is the sceptre!" And taking the reed he placed it in his hands. "Now nothing more is wanted. Then all knelt before him, crying." "What a king! Hail to thee most mighty King of the Jews!" When they were mocking him a **servant** entered from Pilate, saying that the prisoner must be brought immediately into the judgment hall. Then said **Sabinus,** "Thou comest at the wrong time." "Thou hast disturbed us in the middle of our demonstrations of reverence," explained **Domitius.** But **Caspius** said to the servant "We come at once." Then they said to Jesus, "Stand up, we will lead thee about as a spectacle. There will be rejoicing among the Jewish people when their king appears before them in full splendour! Make haste," urged **Caspius,** "we might tarry too long."

## ACT XIII.

### PROLOGUE.

In what woeful plight standeth the Saviour there!
Even Pilate himself's touched with compassion now.
Foolish people and blinded,
Have ye no hearts to pity him?

No! seized with madness, they cry, "To the cross with Him!"
Cry for torture and death upon the Holiest.
For Barabbas, the murderer,
Pardon asking, and liberty.

Oh! how otherwise once 'fore the Egyptian folk
Joseph!—Around him shouts echoed, and songs of joy,
As the saviour of Egypt
He was solemnly shown to them.

But round the World's Deliverer there rageth now
A maddened crowd whose blinded hate will know no rest
Till all unwillingly the Judge
Decrees: Take and crucify him.

### TABLEAU XX.

[The scene in which Christ is sentenced to death is prefaced by two tableaux. The first represents Joseph acclaimed as Grand Vizier of Pharaoh. The stage is filled with a cheerful multitude of applauding onlookers. The tableau is unquestionably vivid, but as a preface to the Death Sentence it is somewhat out of place. The second more appropriate, although scenically less telling, is the Choice of the Scapegoat, which is represented as taking place in the Temple, before an interested crowd of spectators.]

Ah! see the King that's crowned in scorn!
What monarch such a crown has worn,
Or sceptre borne—and He so great?
Ye see Him decked with purple shreds;
They laugh and jeer and shake their heads:
Is this the royal robe of state?

Ah! what a man!
Where is the trace of Deity?
The sport of the rude hangman He.

See! what a man!
Cries Pilate, pitying,
See! what a man!
The joyous shouts 'fore Joseph ring.

Joyous shouts before Joseph ring,
Loud shall it ring through Egypt,
Live Joseph long! to him be honour!
A thousandfold shall it resound:
"Father of Egypt! — friend to all!"
And all unite, both great and small,
In our triumphant revelry.
Thou givest to Egypt pride and joy,
A strength never known before.
Joseph, to-day doth Egypt bring
Her homage full of joy to Thee.
Loud shall it ring through Egypt
Live Joseph long, &c.

## TABLEAU XXI.

### The Scapegoat.

This is the covenant-sacrifice
Jehovah hath ordained of old:
Two goats are chosen from the fold,
And 'twixt those two, the priest, by voice
Of lot, decides Jehovah's choice.
O Lord! through this our Victim's blood,
Forgive Thy people—Thou art good!
The blood of goats no more will He.
In this new cov'nant there shall be
A victim pure doth He decree—
A lamb from every blemish pure,
And that shall be the Victim sure,
The Lord hath called His only-born—
Soon He shall come, fall, bleed forlorn;
I hear the shouts of cruelty.

People: Barabbas be
From fetters free!

Choir: Nay Jesus be
From fetters free!
How fierce was the murderers' voice!

People: To the cross with Him! To the cross with Him!

Choir: Ah! look on Him! Ah! look on Him!
What evil hath He done?

People: If thou dost let this wretch depart,
Cæsar's friend no more thou art.

Choir: Jerusalem! Jerusalem!
The Lord will yet avenge Messiah's blood on thee!

People: Upon us and upon our children let it be!

Choir: Yea! let it come upon you and your children!

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## "JESUS OR BARABBAS?"

THEN was Jerusalem in an uproar: the traders and the priests ran everywhere hither and thither, stirring up the people against Jesus. On all sides the crowds mustered, and, directed by the priests to assemble in the street of the Sanhedrin, and from this to proceed to Pilate's house to demand the release of Barabbas and the crucifixion of Jesus, from four sides the tumultuous mobs came pouring down to the place of assembly. Their hoarse cries of "To the cross with him! to the cross with him!" were heard in the distance before the foremost leaders came in sight. At the head of one mob came **Nathanael**, fervently exhorting the multitude to demand the death of Jesus. "Moses, your prophet," said he, "calls upon you. His holy law demands that you should avenge it." And the **multitude** following him cried together, "We belong to Moses. We are and remain followers of Moses and of his teaching." The **multitude** pouring down from the right into the central thoroughfare shouted "We hold fast by our priests and teachers. Away with him who would rise against them!" *Caiaphas* was leading them, proudly exulting in the manifestations of their zeal. Into the same central place came a third band,

led by *Annas*, whose **followers** shouted aloud, "Ye are our fathers, we will answer for your honour!" **Annas** answered, "Come, children, throw yourselves into the arms of the holy Sanhedrin. It will save you." While the clamorous multitudes from these three quarters were pouring down confusedly into the main street, the shouting of a fourth mob was heard down Pilate's street. **Ezekiel** marched at the head of this new company, crying, "Shake it off, the yoke of the deceiver!" and they cried in answer, "We will have nothing more to do with him, we follow you!" As the four contingents of the populace collected thus in the open space it could be seen how successfully they had been organised. Each of the four divisions was led by a ruler of the people, and had in its ranks a number of the traders of the Temple, the witnesses and the priests whose violent zeal gave movement and direction to the whole crowd. Various cries burst forth from the multitude, and each section as it saw the strength of the others exulted and greeted their leaders with shouts of joy. "The whole people applauds you!" "We will be free from that false teacher the Nazarene!" answered **another section of the crowd**. Then **Caiaphas**, **Annas**, **Nathanael** and **Ezekiel**, meeting together, cried with a loud voice, "Your fathers' God will receive you again! Ye are again to him a holy people!" The **crowd**, now massed together in the main street, cried, "Ye are our true friends! Long live the great Sanhedrin! Long live our teachers and priests!" and **Annas** answered, "Death to the Galilean!" "Up!" said **Caiaphas**, "let us now hasten to Pilate," and **Nathanael** added, "Let us demand his death, his blood!" Then **all the people** answered, "On to Pilate; the Nazarene shall die!" As they came trooping forward their leaders addressed them from time to time to incite their zeal. "He hath falsified the law!" cried the **leaders**. "He has condemned Moses and the prophets! He hath blasphemed God!" Then **all the people** cried again, "To death with the false prophet!" The **section led by Ezekiel** shouted, "Death by the cross!" and the **other sections** took it up: "The Blasphemer must die." "Pilate must let him be crucified!" Then said **Caiaphas**, "On the cross he shall atone for his crimes!" "We will not rest," cried the **crowd**, "until his sentence is pronounced."

The whole multitude had now arrayed themselves before the judgment-seat of Pilate. **Caiaphas,** who lorded it over the whole assemblage with look and gesture, thus addressed them, "Hail to you, children of Israel! Ye are indeed still true descendants of your father Abraham! Oh, rejoice that ye have escaped the nameless destruction which this deceiver would bring upon you and your children!" "Only," said **Annas,** "by the untiring efforts of your fathers has the nation escaped the abyss." Then cried the **people,** "Long live the Council! Death to the Nazarene!" and the **priests** cried out, "Curse him who does not vote for his death!" The **people** responded, "We demand his death!"

Then for some time there was nothing heard but a confused clamour, but the voice of Caiaphas rang out notwithstanding, while the people responded to his appeals. It sounded from afar in this wise: **Caiaphas**: "Let him be cast out from the heritage of our fathers," and all the **people** cried, "Let him be cast out." **Annas** shouted "He shall have no part with Abraham, Isaac and Jacob", and thunderously the **people** repeated "He shall have no part with Abraham Isaac and Jacob." **Caiaphas** said, "The Governor will give you the choice between this blasphemer and Barabbas. Let us insist upon the release of Barabbas." Then the **people** cried, "Let Barabbas go free, and down with the Nazarene." Then said **Annas,** "Let the fathers be praised who have heard our wishes." Then **all** cried out, "Pilate must consent, the whole nation demands it of him." **Caiaphas,** walking backwards and forwards with excited mien but proud and triumphant step, said, "Oh, most glorious day of the people of Israel! Children, be steadfast!" The **priests and Pharisees**: "This day brings back honour to tne Synagogue and freedom to the people." "Now," said **Caiaphas,** as they approached the house of Pilate, "let us demand the sentence with uproar and threaten him with universal revolt!" Then cried the whole **multitude** tumultuously, "We demand the blood of our enemy!" So loud was the cry, so savage its emphasis, that **two servants** of Pilate started out of the house, and, looking down on the turbulent throng, cried out, "Uproar! insurrection!" And the **people** answered, "The Nazarene shall die!" **Caiaphas,** hastening

hither and thither in the crowd to excite them to still further violence, said, "Show courage. Stand out undismayed. A righteous cause defends us." Then the **people** called out clamorously, "Pilate! pronounce the sentence of death!" Pilate's **servant Pomponius** from the balcony said, "Silence! be quiet." But the **crowd** shouted at him louder than before, "No, we will not be quiet until Pilate consents." Then said **Pomponius**, "Pilate will come out immediately." Then cried **all** once more, "We demand the death of the Nazarene." And **Caiaphas**, listening to the shouts of the people, said to the priests, "Now let Pilate, as he wished, learn the wish of the people!"

Then came *Pilate* with his followers out upon the balcony, and with them came *Jesus*, led by two soldiers, with the crown of thorns upon his head and the scarlet robe about him. The **crowd**, instead of shouting, "Hail, all hail!" as before, shouted violently, "Give judgment! Pass sentence upon him!"

Then **Pilate** spoke, pointing to Jesus, who, with bound hands and the scarlet robe upon his bleeding shoulders, stood between the soldiers, "Behold the man." The **priests and Pharisees** answered, "To the cross with him." **Pilate** pleaded, "Cannot even this pitiful sight awaken any compassion in your hearts?" But the **multitude** answered, "Let him die! To the cross with him!"

Then **Pilate** said, "Take him, and crucify him at your own risk—I will have nothing to do with it, for I find no fault in him."

Then **Caiaphas** said with a loud voice, "Hear, O Governor, the voice of the people. It concurs in our complaint, and demands his death." "Yes," shouted the **crowd** again, "we demand his death." Then said **Pilate** to the soldiers: "Lead him down, and let Barabbas be brought out of prison. The gaoler must at once deliver him up to the chief lictor." When **Annas** heard Pilate's command, he cried: "Let Barabbas live! Pronounce the death sentence on the Nazarene!" Then the **people** cried again: "To death with the Nazarene!" Then said **Pilate**: "I do not understand this people. Only a few days ago, with rejoicing and joyful clamour, you accompanied this man through the streets of Jerusalem. Is it possible that the

same people this day call for death and destruction upon him? That is indeed contemptible fickleness." "The good people," said **Caiaphas**, "have at last learned that they have been deceived by an adventurer, who pretended to be the Messiah, the King of Israel!" "And now," said **Nathanael**, "the eyes of this people are fully opened, and they see that he cannot help himself—he who promised to bring freedom and blessing to the nation." "Israel," said **Ezekiel**, "will recognise no Messiah who allows himself to be taken and bound and treated with scorn." "Let him die, the false Messiah, the deceiver!" cried the **crowd**.

Then **Pilate** spoke unto the people, and said: "Men of Judæa! it is customary that I liberate to you a prisoner at the feast. Look upon these two. One with mild countenance and dignified demeanour, the ideal of a wise teacher, whom you have long honoured as such, convicted of no single evil deed and already humiliated by the severest chastisement. The other, a vicious, savage man, convicted of robbery and murder, a horrible image of a perfect scoundrel. I appeal to your reason, to your human feelings—choose! Which will ye that I shall release unto you, Barabbas or Jesus, who is called the Christ?" Then the **priests and people** cried out together: "Let Barabbas go free." "Will ye not that I release unto you the King of the Jews?" asked **Pilate**. Then the **priests and people** cried, "Away with him, release unto us Barabbas!" Then said **Caiaphas**: "Thou hast promised to release him whom the people demand." **Pilate** answered shortly to Caiaphas; "I am accustomed to keep my promise without needing a reminder." Then said he to the people: "What shall I do with the King of the Jews?" And the **priests and people** cried, "Crucify him!" "What!" said **Pilate**, "shall I crucify your king?" And the **people** cried: "We have no king but Cæsar." **Pilate** said, "I cannot condemn this man, for I find no fault in him. He has been sufficiently chastised; I will let him go free." Then said the **priests**: "If thou let him go free thou art no friend of Cæsar's." **Caiaphas** added: "He has proclaimed himself king;" and the **priests** said: "Who proclaims himself king is a rebel against Cæsar." And **Nathanael** said: "And is this rebel still to remain unpunished, still to scatter

abroad the seed of revolt?" Then cried the **people**: "It is the duty of the Governor to put him out of the way."

**Caiaphas**, seeing that Pilate hesitated, pressed more vehemently upon him, saying: "We have done our duty as subjects of Cæsar, and delivered this rebel to thee. If thou payest no attention to our accusation and the desire of the people, then are we free from guilt. Thou alone, O Governor! art responsible to Cæsar for the consequences." And **Annas** said: "If on account of this man universal disorder and revolt ensues, then we know who must bear the guilt, and," he added significantly, "Cæsar shall know it also." Then cried the **people** again: "The matter must be brought before Cæsar!" Then **Ezekiel** said to Pilate: "They will be astonished when they hear at Rome that Cæsar's viceroy has taken under his protection a traitor whose death the whole people desired." And the **crowd** cried: "Thou must execute him, or otherwise there will be no peace in the land." Then said **Pilate**: "Why, what evil hath he done? I cannot, I dare not, condemn the innocent to death."

Then said **Caiaphas**: "Permit me to ask one question. Why shouldest thou judge this man so carefully when quite recently thou hast allowed thy soldiers to massacre hundreds without judgment or sentence, merely on account of some rebellious outcries?" As Pilate heard the question of Caiaphas he was dismayed, and the **crowd** shouted: "Thou canst not show favour to this man, if thou wilt be a faithful servant of Cæsar."

Then **Pilate's** resolution forsook him, and turning to his servants, he said: "Bring water." **Caiaphas** said unto him: "The people will not go away from this place until thou hast pronounced sentence of death upon the enemy of Cæsar." "Yes," cried the **multitude**, "we will not go from this place till sentence is pronounced." Then said **Pilate** sorrowfully: "Your violence compels me to yield to your desire. Take him hence and crucify him! But see," said he, as he washed his hands in the basin which had been brought at his command: "I wash my hands; I am innocent of the blood of this just man. See ye to it."

Then arose from the excited **multitude** a great and awful cry, in which priests and people joined, speaking as with one voice,

"We take it upon ourselves. His blood be upon us and upon our children!" Then said **Pilate**: "Let Barabbas be set free at the demand of the people. Lead him outside the city gate and let him never tread this ground again." The **chief lictor** turned to the soldiers and said, "Take him and follow me." The soldiers then led Barabbas away. The **priests and people** cried: "Now hast thou justly judged." **Pilate** said unto them: "I have given way to your violent demands in order to avoid a greater evil. But in the bloodguiltiness I will have no share. Let it fall upon you and your children as ye have so loudly cried." Then again the **priests and people** cried, "It is good; let it fall upon us and upon our children." **Annas** said: "We and our children will bless this day and will remember with thankful joy the name of Pontius Pilate." "Long live our Governor," cried the **crowd**; "long live Pontius Pilate!"

Then said **Pilate**: "Bring hither the two murderers who are kept in gaol. Let the chief give them over without delay to the guard. They have deserved death much more than the accused." But the **priests and people** cried: "He has deserved death more than any." **Pilate** said: "The sentence of death must be written out and will be read publicly before all the people."

*Aurelius* the scribe began to write, and as he wrote, from the street were heard the voices of the **soldiers** who were bringing the thieves, driving them forward. "Will you not move on, you wretches? Have you not long ago deserved your fate? Thrust them on, these outcasts of mankind." When the thieves, driven by the soldiers, came to the foot of the balcony they were halted on the other side of the steps to that where Jesus stood. Then said **Rabbi**, pointing to the thieves: "That is worthy company for the false Messiah on his last journey." **Pilate** said to the thieves: "Of you and your misdeeds the earth shall to-day be free Ye shall die upon the cross. Let the sentence of death be now read."

Then **Aurelius** stood forward and read thus:—"I, Pontius Pilate, Viceroy in Judæa of the migthy Cæsar Claudius Tiberius, pronounce, at the desire of the High Priests and the Sanhedrin and the people of the Jews, the sentence of death upon a certain

Jesus of Nazareth, who is accused of having stirred up the people to revolt, of having forbidden to pay tribute to Cæsar, and of having proclaimed himself King of the Jews. The same shall be crucified outside the city between two malefactors who have been likewise condemned to death for many robberies and murders, and be brought from life to death. Given at Jerusalem on the eve of the Passover."

When the scribe had read the sentence **Pilate** broke a staff, flung it among the people, saying, in tones of great bitterness, "Now take him hence and crucify him!" and went rapidly into the house, leaving Jesus in the hands of the Jews.

"Triumph!" cried **Caiaphas** in wild exaltation, "the victory is ours! the enemy of the Synagogue is destroyed." The **priests and people** shouted, "Away with him to Golgotha! Long live the Synagogue! Long live the nation!" Then said **Annas**, "Hasten that we may come home in time to eat the Passover." The **priests and Pharisees** said, "We will keep this Passover with joy, as did our fathers in Egypt." "Now," said **Caiaphas**, "let our triumphal procession go through the midst of Jerusalem." "Where," asked **Rabbi**, "are his disciples? They are invited to cry Hosanna!" Then rushed the **multitude** away, crying, "Up and away, off to Golgotha! Come and see him perish on the cross! O delightful day, the enemy of Moses is overthrown! Ha! now he has his reward! So be it done to every one who despises the law. He deserves the death on the cross. O happy Passover! Now joy will return to Israel. There is an end of the Galilean." And so crying, with wild and savage clamour, they swept back to the street of the Sanhedrin.

# THIRD DIVISION.

**From the Condemnation by Pilate to the Resurrection.**

## ACT XIV.

### PROLOGUE.

The condemnation won by force has been uttered;—
Even now, out to the place of skulls we see Him,
Staggering under the weight of the cross He beareth
On His last journey.

Once did Isaac willingly bear on his shoulders
Wood for sacrifice up to Mount Moriah,
Where he himself was destined to be victim
By the Almighty.

Jesus, too, bears willingly this sore burden,
Which, through sacrifice of the Sacred Body,
Soon shall be a tree of life for the nations,
Richest in blessing.

For as, once of old in the desert planted,
Moses' brazen serpent to those who looked on it
Brought healing,—salvation, blessing and comfort
This Cross has given us.

### TABLEAU XXII.

[Two more tableaux bring us to the Crucifixion. The first represents Isaac carrying the wood, with which he was to be burnt, up the slope of Mount Moriah; the second, another scene from the wilderness, full of spirit and life, shows Moses raising the brazen serpent on high so that all who look upon it may live, even though they may have been bitten by the fiery serpents. The stage is crowded with figures.]

Worship now, and praise and thank!—
Who the cup of suffering drank
Now the way to death has trod,
Reconciling us to God.

Isaac thus on Mount Moriah
Bore the sacrificial wood,
As, beneath the burden fainting,
Christ on Golgotha hath stood.
Worship now, &c.

TABLEAU XXIII.

[The Brazen Serpent.]

Pierced by nails, on high is raised,
On the cross, the Son of Man,
Here you see, in Moses' serpent,
Shadowed forth the sacred plan.
Worship now, &c.

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## THE WAY TO THE CROSS.

THUS they took Jesus and led Him away, and a great multitude followed Him. And when *Jesus*, bearing the cross, with the *thieves* also bearing their crosses, was entering the street of Annas, *Mary* the mother of Jesus, with *Mary Magdalene*, and *John*, and *Joseph* of Arimathea, came down the street by Pilate's house. And **Mary** said to John, "O beloved disciple, how will it have gone with my Jesus since thou didst last see him in the house of Caiaphas?" Then answered **John**, "If the priests could do as they will, then sure enough he would be already among the dead. But they could not carry out the sentence without permission of the Governor. But Pilate, I hope, will not condemn him, as he has never done anything bad, but only what is good." Then prayed **Mary Magdalene**, "O Almighty God, incline the ruler's heart to justice, that he may protect the innocent against the wiles of the wicked." Then said **Mary** the mother of Jesus, "Whither shall we go, O friends, oh whither, that I may but once more see my beloved son? I must see him, but where can I find him? Perhaps, oh perhaps, he lies buried in the deepest dungeon." **Cleophas** said, "Alas! the most loving of teachers in prison!" **Joseph** answered, "There is no one to be seen from whom we can inquire. I

know not what it means. Why, the place is all deserted." **John** said, "The best thing will be to go to Nicodemus, he surely knows what is happening to our dear Master." "Yes, let us go," said Mary, "every moment increases my grief in this uncertainty about the fate of my son." "Be strong in faith, dear mother," said **John**; "whatever happens it is God's will." Suddenly a horrible noise of confused voices and tramping feet was heard in the distance. From the tumult could be heard the words, "On, on, with him!" Mary started, and they all stood listening while the noise came nearer and nearer. "What terrible noise is that?" said **Joseph**. Then stood they all still, listening to hear what it might signify. **Salome** said, "As if of a thousand voices. What can it be?"

As they listened the procession to Golgotha was already halfway down the street of Annas. In front marched the *Centurion*, holding in one hand the staff of authority, followed by *Jesus*, staggering painfully under the burden of his cross. Around Jesus stood four *executioners* who brutally goaded him forward. Behind Jesus came the *thieves*, each bearing his own cross. Behind them came *soldiers* carrying spears, in the midst of whom, on a white horse, rode a horseman carrying the Roman banner, on which were the letters S.P.Q.R. By the side of the soldiery walked *Annas* and *Caiaphas*, followed by all the *Council* of the Sanhedrin. All around crowded a numerous multitude, whose shouts were heard almost without intermission. "Let him die!" they cried, "and all who hold with him." Jesus, who had already fallen under the cross, walked slowly and with difficulty. **Agrippa** one of the executioners said unto him, "Is the burden already too heavy?" and the **people** shouted, "Drive him on with violence, that we may get to Golgotha." The second executioner **Faustus** cried, "Take care, or he will be down."

The progress was so slow that not even the head of the procession could be seen from where the two Maries and John were standing, wondering what the noise might mean. **Joseph** said, "What shall we do? In this commotion we cannot venture into the city." **Salome** faltered, "I tremble with fear." But **Mary** said, "What may this noise signify? Surely it does not concern my son?" As the noise waxed ever louder, **Joseph**

said, "It seems as if an insurrection had broken out." Then **John** said, "We had better stop here till the storm passes over."

While they stood waiting and wondering, *Simon* of Cyrene came hastily into the street that lay between those of Pilate and Annas. He carried a basket, and looking anxiously around him said, "I must hasten in order to get into the city. The eve of the feast is coming, and I have only a short time left in which to make my purchases, and get everything ready, so that I may get home in time." Hardly had he said this than he heard the sound of a great outcry, amid which he could only distinguish the words, "Let him not rest! urge him on with blows!" Said **Simon**, "I hear a tumult—an outcry of a crowd—what can have happened in the city? I will keep quiet a little,—perhaps my ears have deceived me." Jesus had fallen faint and had staggered up against the house of Ahasuerus, and was there endeavouring to support himself. **Catilina** the third executioner said to him roughly, "It is no use thy fainting. Thou must keep on to Golgotha." Then **Ahasuerus** came out of his house, and said, "Be off from my house, here is no place for resting." "On Golgotha he can rest enough," mocked the **crowd. Cleophas** exclaimed, "Ah the wild outcry is not passing away, it is coming near and nearer." **Simon**, who was listening, without being able to see the cause of the commotion, said, "The noise waxes louder. I must hasten to see what it is. What comes there? Ah! I cannot get in here! I will wait and see what happens."

Then, as the procession turned the corner of Annas' street, **Joseph** of Arimathea, listening, said, "I think the crowd is coming out of the city gates"—and **John**, seeing the cross, said, "It appears that someone is being led out to Golgotha for execution." **Mary**, the mother of Jesus, saw him, and cried out with a piercing wail, "It is He! O God! It is my son! My Jesus!" **John**, **Mary Magdalene**, and **Salome** support her saying, "Mother, dearest Mother." Jesus meanwhile staggered under the cross, but was forced forward by the **executioners**, grumbling as they did so: "He will drop on the road." The **Centurion**, seeing that Jesus from sheer exhaustion had again fallen, reached him a bottle, saying, "Here, strengthen thyself!" Jesus took it, but did not drink of it. **Mary** cried

weeping, "Ah! there I see Him led to death, even as a malefactor between malefactors." Then said **John**, as he tenderly supported her, "Mother it is the hour of which He has told us before. Such is the will of the Father." Then said the **Centurion** to Jesus, "Wilt thou not drink? Then drive him on." Then **Nero** one of the executioners shook him, saying, "Rouse thyself, lazy King of the Jews!" **Faustus** said, "Forward! pull thyself together!" and **Catilina**, "Do not act thus weakly; we must get on."

Then **Mary** cried as she looked upon the scene, "Oh, where is any sorrow like unto my sorrow?"

**Catilina**, seeing that all the efforts to compel Jesus to move forward had failed, said, "He is too much exhausted; someone must help him, otherwise—" Then **Rabbi**, seeing Simon of Cyrene, pointed him out, saying, "Here, this stranger——" The **Pharisees** said, "Just seize him!" Then said the **Centurion**, "Come hither, thou hast broad shoulders that can carry something." **Simon**, protesting, said, "I—no—I must——" "Truly thou must," said **Nero**, "otherwise there will be blows." **Simon** began again, "I do not know"—but the **Centurion** interrupted him, saying, "Thou wilt find out soon enough—do not refuse." "Or," said **Faustus**, "Thou wilt feel the weight of my arm." "Flog him if he refuses to go!" said a **Pharisee**. **Simon** struggled, crying, "Indeed I am innocent; I have commited no crime!" "Silence!" said the **Centurion**. **Simon** replied, "Only not by force, like this," and then beholding Christ, he said, "What is this I see? This is the holy man from Nazareth!" "Place thy shoulders here!" said **Faustus**. Then said **Simon**, "For the love of thee will I carry it. Oh, would that thereby I could make myself useful to thee!" **Christ**, who stood exhausted on one side, looked upon Simon, and said, "God's blessing be upon thee and thine!"

"Now forward!" said the **Centurion**; "follow thou with the beam of the cross." **Agrippa**, addressing Jesus, said, "Thou canst come quickly enough now." **Catilina**, seeing that Jesus still stood, unable to move, seized him by the neck, and shook him, saying, "See, with what consideration we treat thee! even the cross has been taken from thee." "Dost thou need any-

thing else?" said **Faustus.** "Let him be," said the **Centurion.** "We will now halt a little, that he may recover before we ascend the hill."

While the procession halted, Veronica and the women of Jerusalem approached. **Caiaphas,** meanwhile, chafing with vexation at the delay, exclaimed, "What, still another stoppage!—when shall we come to Calvary?" **Veronica.** coming up to Christ, kneeled before him, and offering him her handkerchief, said, "O Lord, how is thy face covered with blood and sweat! Wilt thou not wipe it off?" **Jesus** took the handkerchief and wiped his face and gave it back to her saying, "Compassionate soul! the Father will reward thee for this!"

Then spoke the **women of Jerusalem,** who drew near to the Lord with their little ones, "Thou good teacher, never-to-be-forgotten benefactor, noblest friend of men, thus art Thou rewarded! How we pity thee!" Then they wept. **Christ,** looking upon them in their tears, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. For behold the days are coming in the which they shall say, Blessed are the barren and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?"

Another **woman** said, "Alas! how will it be in the future for us and our children?" Another exclaimed: "Woe, Oh dreadful future! Woe to Israel!"

By this time the patience of the **Centurion** was exhausted, and he cried out, "Clear out now these women-folk! We must get on." **Catilina,** pushing them roughly away, said, "What use are your women's tears? Back!" While the other **executioners** cried, as they pushed Jesus forward, "On with thee to the hill of death!" The **crowd** took up the cry and said, "Quick, forward to Calvary!" "Are we really going forward again?" said **Rabbi,** and **Nathanael** said, shrugging his shoulders, "The Centurion is far too mild." "Do not spare him so much," said a **priest.**

The long procession was once more in motion when there appeared a **servant** from Pilate. This man cried "Halt!" and

the procession stopped. "By command of the Governor the Centurion must appear before him as quickly as possible and receive further orders." **Caiaphas** exclaimed, "What does this mean? What new orders are required? The death sentence is pronounced and must be carried out without delay." Then said the **Centurion** bluntly, "No, this will not happen until I have received the further orders of my lord." Then, turning to the soldiers, he said, "Keep watch meanwhile and go with the condemned to Golgotha. Then dismiss this man (Simon) and await my arrival. Everything will there be carried out according to the instructions I am now to receive." The Centurion then went with the servant to Pilate, and the procession set forth again.

The **people** cried wildly, "Up to Golgotha, to the cross with him! To the Cross! Let him die on the Cross! Hail to Israel! The enemy is vanquished! We are free! Long live the Sanhedrin!"

Jesus looked upon his mother as the procession passed the corner of Annas' street, but spoke not. "What awful cries! Oh the blinded people!" said the **women of Jerusalem**, following weeping after the procession.

Then said **John**, when the dolorous procession had passed, "Mother, shall we not go back to Bethany? Thou wilt not be able to bear the sight?" But **Mary** answered, "How can a mother leave her child in the last and bitterest need?" **Cleophas** objected, "But evil might befall thee, if they recognised thee as his mother." **Mary** replied, "I will suffer with him, bear scorn and shame with him; die with him!" "Only," said **John**, "if the strength of the body does not give way." "Fear not," said **Mary**, "I have asked strength of God and He has heard me. Let us go after them." All answered, "Best of mothers, we follow thee!" And they slowly followed the procession to Calvary.

## ACT XV.

[The Choir appear clothed in black.]

### PROLOGUE.

Ye pious souls, rise up and go,
With grateful penitence aglow,
With me to Golgotha, and see
What shall be done your souls to free
See how the Mediator dies
The atoning death of sacrifice.

Ah! see—with wounds His only covering—
He hangs for you upon the cross,
And Belial's sons, in godless triumph,
Gloat joyful o'er His pain and loss,
While He, whose love for sinners lives,
Is silent, suffers, and forgives.

With horror of dread the sound I hear,
The rending of joints from sockets torn.
When the strokes of the hammer reach the ear,
Where is the heart that was ever born
Sickens not at the blows that beat
The cruel nails through hands and feet?

Up pious souls, approach the Lord
Who freely gives Himself for you:
Behold Him on the cross of shame
Hanging between the murderers two.
God's Son thus gives for you His blood
Have you no pitying tears to shed?

We hear Him to His Father pray
His murderous enemies to forgive
And soon He gives His life away
That we may ever with Him live
Deep in His side they trust a spear
Which draws us to His heart more near.

Oh! who can this great love conceive
Which loveth even unto death
Instead of hate doth pardon give
And foes doth bless with dying breath.
Offer this love of His
Your heart's best impulses,
His cross before,
For evermore.

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## THE CRUCIFIXION.

AND when they came to Golgotha, which is, by interpretation, the Place of a Skull, they crucified Him there. But first, they hanged the two thieves each on his cross, the one on the left, the other on the right. Their arms were tied over the cross by the hands, and their feet were tied with cord to the beam. But Jesus was nailed to the central cross while it yet lay with the head slightly raised upon the ground. One nail was driven through the palm of each hand, and one through the two feet, which were placed the one above the other. Jesus lay silent without moving. On His head was the crown of thorns, from which a little blood trickled over His brow. His hands and His feet bled a little, but the rest of His body was pale and colourless, a light cloth only being cast around His loins.

The *Centurion*, who had returned from Pilate, stood on the right of the cross giving orders. The *lictors* stood near the soldier on the white horse, who held on high the Roman standard with the letters S.P.Q.R. *Caiaphas*, *Annas*, and all the members of the Sanhedrin stood on the left exulting. A great crowd of sight-seers thronged the place. Among them, coming from behind the Centurion, were the holy women from Bethany with *Mary* the mother of Jesus, and *John*, and *Joseph of Arimathea* and *Nicodemus*.

Then said the **executioners** to the Centurion, "We have finished with these," pointing to the thieves. "Now must the King of the Jews be exalted upon his throne!" Which hearing, the **priests** cried angrily, "Not king! deceiver, traitor!" The **Centurion**, who held in his hand a scroll or escutcheon, said,

"First, by command of the Governor, this writing must be fastened to the cross. Faustus," he added, "make fast this title over the cross." **Faustus** took the scroll from the Centurion, and going to the cross, nailed it with one hammer-stroke over the head of Jesus, saying, "Ah, an escutcheon displayed, this is right royal!" When this was done according to the command of the Governor, the **Centurion** said to the executioners, "Now, up with the cross! not carelessly, but lay hold firmly." Then two hangmen taking the cross by the arms, lifted it up so that its foot fell into the hole prepared for it. But as the cross bearing the body of Jesus was heavy **Catilina** placed his back under it near to the feet of Jesus, saying, "Come now, all together," and so helping, raised it on high. **Nero** then filled in the hole at the foot, saying when he finished, "All right, the cross stands firm." Then said the **Centurion**, addressing the chief priests, "The execution is accomplished." "Quite admirably so," said **Caiaphas** with radiant face. "Thanks and applause from us all!" "Yea, thanks and applause from us all!" echoed the **Pharisees**, looking up at the cross. **Caiaphas** then declared, "This shall be a feast day for ever." And the **Pharisees** said, "Yes, for all time to come it shall be kept every year with grateful jubilation." "And now," said the aged **Annas**, "now gladly will I be gathered to my fathers, since I have lived to have the joy of seeing this wretch on the cross." And as he gazed long, as if exultingly drinking in the pleasure of satisfied vengeance, he saw, for the first time, the writing on the cross. But his old eyes could not decipher the words. Turning to Caiaphas he said, "What does the superscription say. It seems to call him King?" Then the Jews drew nearer to see what was written. The hangmen seated themselves on the ground at the foot of the cross and looked up at Jesus. Then **Rabbi**, reading the words written by Pilate, exclaimed, "That is an insult, an outrage upon the people and the Sanhedrin!" **Caiaphas** hearing him, asked, "What is written?" **Amon**, who had also looked at the inscription, said, "Yes, Rabbi is right. The Sanhedrin cannot allow this to pass." Then said **Rabbi**, "It is written, Jesus of Nazareth, King of the Jews!" **Caiaphas**, as if incredulous, approached the cross, and, reading it himself, started back with indignation. "Verily,"

he cried, "that is an affront upon the honour of our nation." "Down with it at once," cried the **Pharisees**. But **Caiaphas** said, "We dare not touch it ourselves. But do you two," addressing both Rabbi and Saras, "hasten at once to the Governor to demand from him, in the name of the Sanhedrin, and of the assembled people, that the superscription shall be altered. Say to him, 'Write not, The King of the Jews, but that he said, I am King of the Jews.'" "We are off at once," said **Rabbi** and **Saras**. "Stay," said **Caiaphas**, "also request the Governor that he may order the bones of the crucified to be broken and their bodies taken down from the cross before the eve of the Passover. For it would be improper that they should hang on the cross on the day of the holy feast." When Rabbi and Saras departed on their mission, the Executioners, who were sitting at the foot of the cross, bethought themselves, and **Catilina**, standing up, said, "Now, comrades, let us divide our share." Taking the mantle of Jesus they seized each one corner, and then pulling all together, rent it into four parts.

The coat remained. **Catilina** held it up: "The mantle has made just four pieces, shall we rip up the coat also? See, it is without seam!" "No," said **Faustus**, "it would be better to cast lots for it." "Look," said **Agrippa**, as he went to the foot of the cross and took up his basket: "see here are dice!" Then the four hangmen standing at the feet of Jesus threw the dice. **Agrippa** threw them first, saying, "I will try my luck first. Alas, that is too little," he added, as he counted up the result of his throw, "I have lost." **Catilina**, as he rattled the dice in his hand, looked up at Jesus and said, "Hi! you up there, if you can still work miracles on the cross, give me good luck." The others shrugged their shoulders, and said, "What does he care about us?" Catilina's throw was not high. Then **Nero** said, "I ought to have better luck," and throwing the dice he counted fifteen. "Nearly enough; now, Faustus, it is your turn." **Faustus** threw the dice, saying, "I ought to get it." They all bent over to see the result. "Eighteen," cried **Catilina**, "that is the best yet." Then said **Agrippa**, "Take it," handing him the mantle, "it is thine, take it away." And **Nero** consoled himself by saying, "You are not to be envied!" Faustus gathered up the coat, and folding it up put it away.

By this time **Rabbi** and **Saras** returned from Pilate, and coming back to Caiaphas they said, "Our mission was in vain. The Governor would not listen to us." **Caiaphas** indignantly asked, while the priests and Pharisees crowded around, "Did he give you no answer at all?" "This only," said **Rabbi**, "What I have written I have written." "Intolerable!" said **Annas**. **Caiaphas** also was much perturbed. But collecting himself he asked, "What did he order about the breaking of the bones?" "About this matter he said he would give his orders to the Centurion," answered **Rabbi**.

Then seeing that no more could be done, the Jews began to revile Jesus, going up to the cross and wagging their heads, and scoffing at him. **Josue**, the priest, went up first and said, "So then it remains written, King of the Jews. Behold, if thou art King of Israel, come down now from the cross, that we may see and believe." And all the Jews laughed together.

Then said **Eliezer**, "Thou that destroyest the Temple and buildest it in three days, save thyself!" And **Caiaphas** said, "Ha! He saved others! Himself he cannot save." "Come down," cried **Nun one of the witnesses**. "Art thou not the Son of God?" And **Annas** said, "He trusted in God; let him deliver him now if he will have him." Then cried the **hangmen**, "What! don't you hear? Show thy power, mighty King of the Jews!" And so the sport went on.

Then **Jesus**, who all this time had hung motionless and silent, slowly and with pain raised His head, which had been bowed down, and said, "Father, forgive them; they know not what they do!"

Hearing Jesus speak, the **Thief** who was crucified on his left said unto him, "Hearest thou? If thou be Christ, save thyself and us." But the **other Thief**, who was crucified on the right, answered and said, "Dost not thou fear God, seeing that thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Then, turning to Jesus, he said, "Lord, remember me when thou comest into thy kingdom!" Then **Jesus** looked upon him and said, "Verily, I say unto thee, to-day shalt thou be with me in Paradise."

"Listen to that," cried **Caiaphas**, scornfully; "he speaks as if he had power over the gates of Paradise." "What," said **Rabbi**, "have not his pride and presumption deserted him even as he hangs helpless on the cross?" And they were wroth with Jesus.

During all this time *Mary* the mother of Jesus and *John* had been slowly approaching the cross, and now they stood immediately below Jesus, Mary on the right, John on the left. Then **Jesus**, beholding them, said to Mary, "Mother behold thy son!" And slowly and with difficulty turning his head to see John, **Jesus** added, "Son, behold thy mother!"

Then **Mary** cried in ecstasy of love and adoration, "Even in dying Thou carest still for thy mother!" And **John**, tenderly supporting Mary, but looking above to Jesus, exclaimed, "Thy last request is sacred to me!" And then to Mary he said. "Thou my mother, I thy son."

Then **Jesus**, in a hollow voice, cried hoarsely, "I thirst."

The **Centurion** hearing him, said, "He thirsts and calls for drink." Then said **Faustus**, "I will reach him some at once." Then, taking the reed with the sponge, he filled it with vinegar and passed it to the Centurion, who, taking a small phial from his dress, poured hyssop on the sponge. Faustus then reached the sponge up to the lips of Jesus. But Jesus turned away his head and would not drink. "Here, drink," said **Faustus**. "What, wilt thou not?" and seeing that Jesus would not touch the sponge, he took it away.

Then **Jesus** cried in agony, "Eli, Eli, lama sabachthani!"

But those hearing him did not understand, but imagined he cried for Elias.

"Hark!" said they; "he crieth for Elias."

Then **Caiaphas** laughed and said, "Let be, let us see whether Elias will come to save him."

Then **Jesus**, raising his head with a great effort to heaven, and breathing heavily, cried with a loud voice and said, "It is finished. Father, into thy hands I commend my spirit!"

And as Jesus spoke these words his head fell forward on his breast and he gave up the ghost. Then there was a great

earthquake and thunder and lightning, and a great darkness, at which all were astonished.

The **priests** and the **people** cried out saying, "What a dreadful earthquake. Do you hear the crash of falling rocks? Woe, woe be to us!" But the **Centurion** said, "Certainly this was a righteous man." Another **soldier** replied, "God himself bears him witness by these convulsions of nature." The **Centurion** said, "Oh, his patience in the worst agony, his noble calm, this last loud cry to heaven at the moment before death, all betoken his divine origin. Verily he is the son of a God!"

The people in alarm departed. "Come, neighbours," said **Gaddi**; "I will remain no longer in this terrible place." "Yes," cried **Helon**, "let us go home, and may God have mercy on us!" And others, smiting their breasts, cried, "Almighty God, we have sinned! Forgive us."

And so it came to pass that no one remained round the cross but the holy women and John, and the friends of Jesus, with the Executioners.

The chief priests and the rulers still stood together marvelling, near the cross of the repentant thief, when suddenly a **Temple servant** came rushing into their midst, breathless with haste.

"High priests and assembled Council!" he exclaimed, "a fearful thing has occurred in the Holy Place! I tremble in every limb!" "What is it?" cried **Caiaphas** in alarm. "Not the Temple!" "Has it fallen?" said **Annas**. "No," said the **servant**, "not that, but the veil of the Temple has been rent in twain from the top the bottom. I hastened hither with staggering feet and feared the whole world was bursting asunder with the shock." "Dreadful!" exclaimed the **priests** and **Pharisees**, throwing up their hands. But **Caiaphas** said, "It is that wretch who has done this by his magic arts. What a blessing it is that he is out of the world! Otherwise he would bring all the elements into disorder."

Then all the **priests** and **Pharisees** raised up their voices and cried, shaking their fists against Jesus, "Cursed be the ally of Beelzebub!"

"Now," said **Caiaphas**, "let us hurry home and see what has happened; then we will come back at once. For I cannot

rest till I have seen this fellow's bones broken and the corpse flung into the grave of the transgressors."

When Caiaphas and Annas and all the rulers of the Jews had departed, **Nicodemus** having overheard the parting words of Caiaphas said to *Joseph of Arimathea*, "Shall the holy body of the Son of God be delivered over to such dishonour as to be flung into the grave of the Evil-doers'? Can that not be avoided?" "Listen, friend," said **Joseph**, "what I have decided to do. I will go straightway to Pilate, and will implore him to give me the body of Jesus. He can hardly refuse me this favour. Then we will pay the last honours to our beloved teacher." "Do so, by all means," said **Nicodemus.** "Hasten hither and I will bring the spices to embalm him." They having departed, the holy women, trembling, drew round the cross. "Fear not, good women," said the **Centurion**, "no harm shall happen to you."

Then **Mary Magdalene** clasped the cross with both her arms, pressed it to her breast, and cried through her tears as she looked up at the silent and lifeless form above, "O! dearest Master, my heart hangs with thee on the cross!"

Then entered a **servant of Pilate**, and, adressing the Centurion, said unto him, "This is the command of my lord the Governor. Break the legs of the crucified, and take down their bodies. Everything must be over before the eve of the Passover begins."

The **Centurion** said, "It shall be done at once. Men, first break the legs of these two." **Catilina** said, "Come let us put this heart-breaking business through without further delay." Then the Executioners took ladders and placed them against the crosses of the thieves. **Catilina,** seizing a strong club, then mounted the ladder against the cross on the right hand. "Strike," said **Faustus,** "so as to kill him." Then Catiline smote the penitent thief heavily over each of the thighs and then across the shoulder bone. As the blow fell the man's head fell forward, and he gave up the ghost. "There," said **Catilina,** "he wakes no more." In like manner did **Nero** to the thief on the left hand, saying, "I will hasten the other out of the world." When the blows were falling upon the body of the thief, **Mary** the

mother of Jesus, who had watched with terror the blows of the hangmen, cried out, shuddering, "O my Son, they will surely not deal so cruelly with thy holy body!" **Nero** called out to the thief, "Movest thou no more? No, thou hast had enough. I have given thee thy wages." Then coming down from the ladder, they made ready to break the legs of Jesus.

But as the man approached the foot of the cross with the ladder and the club, **Mary Magdalene** sprang before him, and, thrusting him back with her slender arm, cried piteously, "Oh! spare him! spare him!" Then **Catilina**, looking up at Jesus, said: "Behold! he is already dead. There is no need, therefore, to break his legs." "But," said **Faustus**, "in order to make sure, I will pierce his heart with a spear." Then, grasping a lance, he thrust it into the right side of Jesus, and forthwith there spurted out blood and water. John, who was looking up with the holy women, shuddered as the spear entered the side of Jesus. **Mary Magdalene**, turning to Mary, said: "Oh, mother, that thrust has pierced thy own heart also." Then said the **Centurion**: "Now take down the bodies from the crosses!" "Where," said **one of the hangmen**, "shall we put them?" The **Centurion** replied: "As ordered, into the grave of the malefactors." Then said **Mary**, with a terrible sob: "What a word—it pierces my heart anew!" "Ladders here," said **Nero**, "we shall soon have them down." Then the men unfastened the cords which bound the thieves to their crosses, and, mounting the ladder, received their bodies in their arms and bore them away.

While they were busy **Mary Magdalene** went to the Centurion, and said unto him, "May we not even pay the last honours to our friend?" "Alas," said the **Centurion**, "it is not within my power to permit this."

Then came back *Caiaphas* and *Annas* and all the *rulers* of the Sanhedrin from the Temple to Golgotha. **Caiaphas**, speaking as they approached, said, "It will be all the more delightful to see the body of this evildoer cast into the pit of shame, because we have witnessed the destruction he has brought to pass within the Temple." **Annas** answered, "What joy it would be if my eyes could see him torn limb from limb by wild beasts!" "Ha," said **Caiaphas**, as they saw the Executioners

bearing off the bodies of the thieves, "they are already being taken down. Now we shall soon see our ardent desires fulfilled."

Hardly had Caiaphas and the priests approached the cross, when from the other side there came *Joseph of Arimathea* and with him a *servant* of Pilate. The **servant** said to the Centurion, "The governor has sent me to inquire of thee whether it can really be true that Jesus of Nazareth is already dead, as this man has informed him?" "It is so, indeed," replied the **Centurion**, pointing to the cross, "look for yourself. Besides, for complete certainty, his heart has been thrust through with a lance!" "Then," said the **servant**, "I have orders to inform you that the body is to be delivered over to this man Joseph of Arimathea, as a gift from Pilate." And having said this he departed.

"Oh, blessed tidings!" cried the **holy women** still gathered together around the foot of the cross. But the Jews, hearing the message, waxed furious, and **Rabbi**, speaking of Joseph, said to the chief priests and rulers, "The traitor of the Synagogue, he has foiled us again." "And spoiled our triumph," said **Annas**. But **Caiaphas** would not submit, and said, haughtily, "We shall not tolerate it that his body shall be laid anywhere else than in the grave of the transgressors."

The **Centurion** replied, "As the body is given to this man, it is obvius that he can bury it where and how he will. There is no disputing that."

Then said he to the soldiers and executioners, "Men, our work is done. We will return."

Then the Executioners gathered up their basket and their cord, their dice, and the fragments of Christ's mantle, and departed. With them went the Centurion and his band, leaving Caiaphas and the Jews face to face with the holy women and their friends at the foot of the cross. The Jews were exceeding wroth, and raged among themselves against the Centurion.

Then said **Annas**, "As the body is now in the hands of his friends, we must be on our guard, for this deceiver, while he was yet alive, said that in three days he would rise again."

**Rabbi** said, "They could easily practise a new deception on the people and make fresh trouble for us. His disciples

might take his body away secretly and then give out that he had risen from the dead." "In that case," said **Caiaphas**, "the last error would be worse than the first. Let us therefore go at once to Pilate and ask him for a guard of soldiers to keep watch over the grave till the third day." Then they departed to go to Pilate.

His enemies, having left his friends alone round the cross, Nicodemus and Joseph of Arimathea set about taking down the body of Jesus. Bringing the ladders, Joseph mounted on the shorter one that was placed in front, while Nicodemus ascended the longer one behind. Joseph had with him a roll of linen so long, that after putting it round the body of Jesus, the ends, hanging over the cross, reached to the ground, where they were held by *Simon* of Bethany and *Lazarus*. Then after taking off the crown of thorns, Nicodemus took the pincers and began to pull out the nails from the hands of Jesus and bent the stiffening arm lovingly away from the Cross. While they were thus engaged the Magdalen and Mary talked together. "At last," said **Mary Magdalene**, "the madmen have departed! Be comforted, beloved mother, now we are alone with our friends; the mockery and blasphemy are past, and a holy evening stillness surrounds us." **Mary** said, "O my friends! What my Jesus suffered, this mother's heart suffered with him. Now he has finished his work and entered into the rest of his Father. Peace also and trust from heaven fills my soul." "Yes Mother," said **Magdalene**, "remember the words that he spoke to thee when he departed from Bethany. Thou shouldst share his death struggle, and also his victory with him." "That," said **Mary**, "is my hope. My comfort." **Magdalene** comforted her, saying, "He is not taken from us for ever: we shall see him again, that he promised and his word is truth." "And for the present he has left us a priceless treasure, this his holy body," said **Salome** to aleviate the pain of separation." "God be thanked," said **John** fervently, "that after all the sacred body has not been taken from us, was not given over to contemptuous dishonour." "See," exclaimed **Cleophas**, "the earthly remains of our glorified master are now being lowered." "Oh, noble men!" said **Mary** to Joseph and Nicodemus, "make haste and bring me the body of my beloved son." **Magdalene** said, "Mother, wilt thou

not rest a little here, while we prepare his resting place at thy feet?" Then seating herself on a stone a little to the right of the cross, Mary waited while her friends made ready to receive the body of Jesus. "Come, my companions," said **Salome**, "and help me to prepare the winding sheet to receive the body." They spread the linen on the ground at Mary's feet, placing one end upon her lap.

By this time Nicodemus had extracted the second nail which was in the left hand, and Joseph had taken the nail from the feet of Jesus. Then Simon and Lazarus, holding the ends of the linen roll, slowly lowered the body into the arms of Joseph of Arimathea. "Oh, come!" said **Joseph**, "thou sweet and holy burden; let me take thee upon my shoulders." Then with the body of Jesus resting upon his shoulders Joseph began to descend the ladder. **Nicodemus** had already come down and awaited him at the foot of the cross. Spreading out his arms to receive the body of Jesus, he said, "Come, thou holy body of my only friend, let me embrace thee." Then they carried the body of Jesus and placed it on the linen winding sheet that was prepared for it on his mother's lap. **Nicodemus**, looking at the wounds, sighed, "How the rage of thy enemies hath thorn thy flesh!"

"Now," said **John**, "the best of sons rests once more on the bosom of the best of mothers." **Mary** looked down upon the pale, bloodspotted face of Jesus, and then, sighing heavily, she said, "O, my Son, how is thy body covered with wounds." "Mother," said **John**, "from these wounds flowed salvation and blessing for mankind." **Mary** rests Christ's head upon her knee and holds his hand. "Ah," she sighed, "Once at Bethlehem! Now on Calvary! That then was the way the Father had destined for Thee." "See, mother," said the **Magdalen**, who stood on her right hand, "how the peace of heaven rests in death upon His face." Then said **Nicodemus**, who had brought home ointment, "let us anoint Him, and then wrap Him in this new linen." He then poured the ointment into all the wounds on the body of Jesus. "He shall be laid," said **Joseph of Arimathea**, "in my new grave which I have prepared in the rock in my garden." But before they could fold him in the winding sheets, **Salome** came near, kneeling, raised to her lips the pierced left hand of Jesus, saying, "Oh, best of Masters! One more loving

tear upon thy lifeless body." Then came the **Magdalen** on the right hand, and, kneeling down, stooped low and kissed the right hand, saying, "Oh, let me once more kiss the hand which has so often blessed me." **Cleophas** said, "Ah will this hand never bless us again? Will this mouth, which made known to us the words of Salvation, never speak to us again?" Then said **John**, "He will keep his word. We shall see him again! The loving heavenly friend."

"Help me," said **Joseph** to Nicodemus, "to bear him into the garden." "Blessed am I," said **Nicodemus**, "that I may lay to rest the remains of him who was sent from God." Then, taking up the body, they bore it away. Then said **John** to Mary and the other women, "Let us follow to the spot where the treasure of our hearts will rest." "It is the last honour," said **Mary**, "that I can do my Jesus."

**Nicodemus** replied as they all went out, "Oh this man so full of truth and inspiration. How has he had such a fate."

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## ACT XVI.

## THE RESURRECTION.

### Burial Song.

All ye who pass, take care!
Stand quietly, watch and see.
Where does one find a love,
Which can compare to this.

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## THE RESURRECTION.

On the morning of the third day since Jesus had been crucified, before the sun had arisen, the four soldiers who were appointed to watch the grave sat outside the tomb where the body of Jesus had been laid. One of them **Caius** awaking, cried, "Brothers, is not the night nearly over?" Then said **Titus**,

"Nearly! The red glow of morning climbs already into the heavens a beautiful Spring day is beginning to dawn."

Hardly had he said these words when there was a great earthquake. **Pedius**, springing up, exclaimed, "Immortal gods! what a fearful shock." "The earth is splitting!" cried **Rufus**. Then there was a peal of thunder. **Titus** called out, "Away from the rock!—it is tottering it is falling!" and the stone which had been rolled up into the mouth of the sepulchre fell down with a crash.

*Jesus* arose. For a moment he appeared at the mouth of the sepulchre, radiant in white apparel, while the **Watch** fell on their faces to the ground, crying out, "Ye gods, what do we see?" "I am going blind!" said **Titus**. **Caius**: "Brothers! What has happened!" **Titus**: "Didst thou see the radiant figure?" **Rufus**: "Has a God arisen from the grave?" **Pedius**: "I saw a figure like that of a man's, but his countenance was blinding, like the sun." "I also," said **Caius**. "I saw the form! The higher powers have to do with this!" They then stood up and saw the open door of the sepulchre, from which the stone had fallen. Then said **Titus**, "The stone is rolled away from the grave. The grave is open. And the garden door is bolted." Then they went with fear and trembling to the door of the sepulchre, and **Rufus**, looking in, said, "I do not see the corpse." **Titus** said, "He must have risen again, as no one came into the garden." Then said **Rufus**, "It has happened thus, as the priests would not believe and yet feared." And **Pedius** answered, "He has fulfilled his word!" "Yes," said **Titus**, "he has kept his word. Let us hasten to the Pharisees, and tell them what has happened." **Caius**: "We have nothing to fear for we have performed our duty."

The soldiers had scarcely disappeared when *Mary Magdalene*, *Salome* and *Joanna* came bearing spices which they had prepared. "Oh how I rejoice," said the *Magdalen*, "that we are able to render this service to our dear Master." But **Salome**, voicing all their fears, said "Who shall roll us away the stone from the door of the tomb?" Approaching near they see that the stone is rolled back and **Mary Magdalene** joyfully exclaimed. "Ah! look! The grave is open. The stone is rolled away." **Salome**: "Here still lie the clothes in which the holy

body was sheathed. He is gone—!" Hastening forward to see what this should mean they perceived a young man arrayed in a white robe and they were amazed, but this **Angel** said unto them: "Be not amazed. Ye seek Jesus of Nazareth, which hath been crucified—he is risen —he is not here." In surprise **Joanna** exclaimed "So he has really risen": and **Salome** urged "Let us hasten and tell this heavenly message to his Disciples."

They hurry away leaving Mary Magdalene alone before the tomb. She weeping saw **Jesus** standing before her and knew Him not. But He said unto her "Mary" and **she** in joyful tones exclaimed "Oh that is His voice!" and approaching him she whispered "Rabboni" and would have touched Him. But **Jesus** answered and said "Touch me not for I am not yet ascended to my Father. But go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." And so saying He vanished from her sight. Then **Mary Magdalene** sadly looking about her said. "Oh my teacher! He has vanished, I shall never see Him again," then a great peace came over her and with a radiant face she went on. "But I have seen Him! I have again heard the dear voice. He has come again to life, the holy and compassionate friend of sinners—the Saviour of all who believe in him! Oh that I could proclaim this abroad throughout the whole world, so that the Mountains and the Rocks, the Heavens and the Earth echo and reecho the glad news!" —

Hallelujah! He is risen!

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## CONCLUDING ACT.

### PROLOGUE.

He is risen! Heavenly ones, rejoice!
He is risen! Mortals, raise your voice,
For Juda's lion, who was dead,
Lives, and has crushed the serpent's head.

Firm stands our faith,—and hope the joyfullest
Is by this pledge awakened in our breast—
Of our eternal life to be—
Cry "Hallelujah," gloriously.

We saw Him enter once Jerusalem,
In lowliness—no crown or diadem—
Before we part, now let us see
The triumph of His victory.

Into His highest glory now He goes:
The New Jerusalem in beauty glows,
There will He gather round Him all
His blood hath rescued from the fall.

Strengthened with joy and courage by this sight,
Go home, friends, full of love for Him, whose might
Of love has rescued you from death
And still, in heaven, cherisheth.

There when it sounds,—the everlasting strain
Of victory—"Praise the Lamb, who once was slain,"
Gathered round Him who vanquished pain,
We all one day shall meet again!

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## HALLELUJAH CHORUS.

Overcome, yea, overcome
Has our Hero-Lord the might
Of His foes, and from the gloom
Of the grave brought life and light.

Sing to Him in joyous psalms,—
Strew before Him victory palms!
Risen, risen is the Lord!
Cry, ye Heavens, to Him in praise,
Earth! the victor-anthem raise,
Hallelujah! Thou Adored!

## THE ASCENSION.

### TABLEAU XXIV.

[The closing tableau represents the Ascension. Christ robed in white, holding a palm-branch in His hand, stands in the midst of His disciples. Close to him are his Mother and Mary Magdalene, and John and Peter. As He blesses them, He slowly and almost imperceptibly begins to ascend into the air, the Apostles and the Holy Women following him with looks of intense adoration. When He reaches the centre of a great company of angels the curtain falls, and the "Passion Play" is over, except for the last jubilant song of the Guardian Spirits, who resume their semi-circle on the stage and sing the last line with as much vigour as if they had not been off and on the stage some twenty times.]

Oh! praise the Victor over death,
Who was condemned on Golgotha,
Praise Him who sinners ransometh,
And died for us on Golgotha.

Praise to Thee who on the altar
Gave for us Thy precious self
Thou hast purchased our salvation
After death—Eternal life.

Hallelujah!
Praise, Honour, Adoration, Power and Majesty be unto Thee from Everlasting to Everlasting!

CONSECRATION OF THE NEW STAGE 1930 BY HIS EMINENCE CARDINAL DR. M. v. FAULHABER

The following chapter is quoted from "Reminiscences", a book which has been brought out by the same publishers.

## THE PASSION PLAY OF 1900.

By Anton Lang, "Christ" in 1900, 1910, 1922.

When I was twenty years old, I had to present myself to be physically examined for military service. There were two of us with beards and moustaches. By accident I overheard the surgeon-major saying to an officer with regard to my appearance, "This is going to be a "Christus" some day." Owing to an injury to my foot I was sent back to the reserve. Jumping into the Ammer once, I had struck a piece of glass which badly cut my sole and afterwards impeded my walking for some time. This circumstance had been the reason for my release from military service.

At about this time, it was decided to employ me for minor parts in practice plays which were rendered by the community as well as by clubs of the town. It is true, I was rather expecting to be given some part in the not very far-off Passion Play; but that was about the farthest I went in my anticipations. All the more I was surprised, even dumb-founded, when on December 21st, 1899, they elected me "Christus". No little flurry took possession of me at the news of my appointment. The commotion which overcame me was more similar to fright and fear than to delight; for immediately I felt the weight of the task and its responsibility.

Not until after the first rehearsals in January 1900 did I gain more courage and confidence in myself, a progress largely due to the cheering words of the burgomaster Johann Lang, who simultaneously filled the capacity of a coach. One of my prospective disciples well-meaningly assured me, "Don't worry, your predecessor also had a hard time at first; we'll all help together." So my portrayal began to improve as rehearsals

went on; by the time the first public performance had come, my fear of criticism had practically disappeared.

A new period of my life set in with the Passion Play of 1900. For me the portrayal of the rôle as the "Christus" meant nothing else but divine service, the carrying out of a noble mission, in fact, the loftiest mission for a layman. My studies of the part began with reflections on the pictures in our parish church. At the nearby monastery I conceived some more ideas which were extended and amplified by visits to workshops dealing with religious art. Then I read "Christ's Passion" by Katharina Emmerich, also "Ben Hur". Nor did I fail to completely acquaint myself with the Bible. No doubt, frequent participation in the Play — from infancy — and intense interest in every scene has helped me to no small extent. It is in these early years when the desire arises among the youth to have this or that part in the future. As a peculiar incident the fact may be mentioned that all disciples about me during the Last Supper were my elders. To my knowledge, there has been no younger "Christus" before in the history of Oberammergau.

Once, during the crucifixion, my right arm happened to get unhooked; when the cross was erected and fastened in the ground, the ring which held my arm slipped from the hook*). I consequently made great efforts to cling to the spike; this attempt, however, soon failed for the nail grudually loosened and was about to drop out of the hole. The pains and anguish I had to go through were rather a trying experience.

Fortunately the coach noticed my predicament in time and shortened the scene by several minutes.

At another time, in 1910, the rod with which the bottom of the cross is fixed to the ground could not be found; yet, the crucifixion had to take place at all events. The helped themselves with a makeshift by supplanting the essential rod with chains. On that day, I thought my last moment had come; if the exceedingly heavy

*) Beside the support of the arm rings there is a sort of corset hidden underneath the fleshings: two rings are attached to this device, whereas an iron pedestal on which one foot rests is an additional aid.

cross had tumbled it would have meant the end, to be sure.

At one performance, wasps were constantly flying about me during the Last Supper, where we always

As "Christus" in 1900.

had cake on the table; naturally I could not flap them away with a motion in disharmony with the dignity of the part. They even bothered me when I was on the cross; one flew about my face for a long while, and I was in constant fear of being stung by it in my entirely

helpless position. Eventually I managed to blow it away without anybody's notice.

The performances, often given twice or three times a week, have not in the least dulled my conception of the part; on the contrary, the spirit of the great task permeated me more and more.

It always pleased me when after the performance my little friends, the children, who had been about me during the entrance into Jerusalem or the carrying of the cross, would grab my hands to walk home with me.

Owing to the publicity of the Passion Play I came to meet all kinds of people of whom I had not known anything before. One day, the king of Sweden received me in audience and entertained me with great amiability. The famous actor Possart once called on me during the intermission to express his appreciation of my idea of the part; I still have the picture he presented to me on that occasion. For the first time I made the acquaintance of Englishmen and Americans; we had a hard time making ourselves understood as I was not familiar with their language. So I decided to take English lessons in order to know at least the current phrases with the help of which I expected to be able to give fairly good answers. It makes me laugh when I stop to think of my first attempts, "How do you do?" — "Thank you very much". However, in case there was another question to ensue, e. g. "How are you fastened to the cross?", I would simply say, "I hope to see you in ten years". There often were hundreds of people waiting in front of the exit to have me sign cards and pictures. "You must be frightfully tired; Mr. Lang; won't you sign those for me?" handing me a pack of cards and photos.

Fortunately, my good health did not give out once; as a result, my substitute, the former "Christus", did not have to fill my place during those forty eight performances in the summer of 1900.

The end of the season was as late als September, at which time I was still living in my father's house near the bridge.

# OFFICIAL ANNOUNCEMENTS

## Dates of performance

| | | | | |
|---|---|---|---|---|
| May | 11th | Sunday . . . | 1st | main performance |
| ,, | 18th | Sunday . . . | 2nd | ,, ,, |
| ,, | 25th | Sunday . . . | 3rd | ,, ,, |
| June | 1st | Sunday . . . | 4th | ,, ,, |
| ,, | 9th | Whit-Monday | 5th | ,, ,, |
| ,, | 15th | Sunday . . . | 6th | ,, ,, |
| ,, | 22nd | Sunday . . . | 7th | ,, ,, |
| ,, | 29th | Sunday . . . | 8th | ,, ,, |
| July | 2nd | Wednesday . | 9th | ,, ,, |
| ,, | 4th | Friday . . . | 10th | ,, ,, |
| ,, | 6th | Sunday . . . | 11th | ,, ,, |
| ,, | 9th | Wednesday . | 12th | ,, ,, |
| ,, | 11th | Friday . . . | 13th | ,, ,, |
| ,, | 13th | Sunday . . . | 14th | ,, ,, |
| ,, | 16th | Wednesday . | 15th | ,, ,, |
| ,, | 18th | Friday . . . | 16th | ,, ,, |
| ,, | 20th | Sunday . . . | 17th | ,, ,, |
| ,, | 23rd | Wednesday . | 18th | ,, ,, |
| ,, | 25th | Friday . . . | 19th | ,, ,, |
| ,, | 27th | Sunday . . . | 20th | ,, ,, |
| ,, | 30th | Wednesday . | 21st | ,, ,, |
| Aug | 1st | Friday . . . | 22nd | ,, ,, |
| ,, | 3rd | Sunday . . . | 23rd | ,, ,, |
| ,, | 6th | Wednesday . | 24th | ,, ,, |
| ,, | 8th | Friday . . . | 25th | ,, ,, |
| ,, | 10th | Sunday . . . | 26th | ,, ,, |
| ,, | 13th | Wednesday . | 27th | ,, ,, |
| ,, | 15th | Friday . . . | 28th | ,, ,, |
| ,, | 17th | Sunday . . . | 29th | ,, ,, |
| ,, | 20th | Wednesday . | 30th | ,, ,, |
| ,, | 22nd | Friday . . . | 31st | ,, ,, |
| ,, | 24th | Sunday . . . | 32nd | ,, ,, |
| ,, | 27th | Wednesday . | 33rd | ,, ,, |
| ,, | 29th | Friday . . . | 34th | ,, ,, |
| ,, | 31st | Sunday . . . | 35th | ,, ,, |

| | | | | | |
|---|---|---|---|---|---|
| Sept. | 3rd | Wednesday | 36th | „ | „ |
| „ | 7th | Sunday | 37th | „ | „ |
| „ | 10th | Wednesday | 38th | „ | „ |
| „ | 14th | Sunday | 39th | „ | „ |
| „ | 21st | Sunday | 40th | „ | „ |
| „ | 28th | Sunday | 41st | „ | „ |

If the auditorium proves to be too small for the visitors present on the day of the main performance, the Play is repeated in full in the same manner on the day following. These plays of repetition will be announced in good time in the vicinity and in Munich.

The main performances and the plays of repetition always start at 8 o'clock a. m. and last until 18 o'clock (6 p. m.) including an interval of two hours for luncheon.

For the protection of the audience the whole of the auditorium, measuring 2500 sq. metres, is covered. The stage is in the open air.

Oberammergau is the terminus of the railway line Munich—Murnau —Oberammergau, and is reached from Munich in 2½ hours.

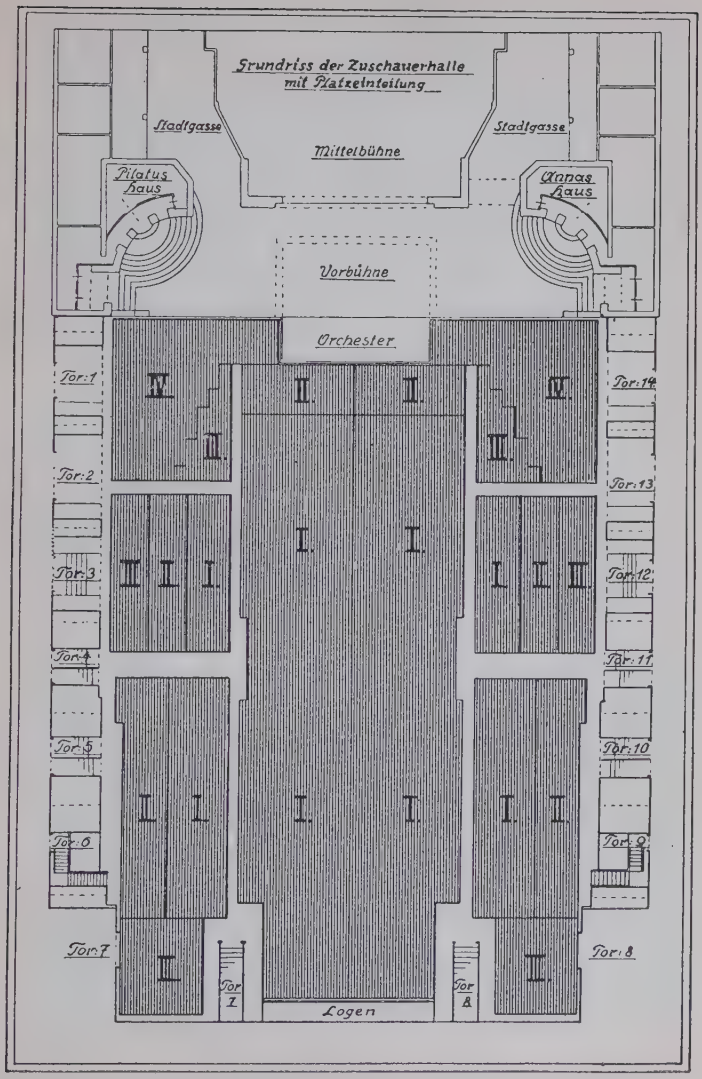
## Official accomodation office

For the Passion Play of 1930 the Official Bavarian Travel Bureau (Amtliches Bayerisches Reisebureau, Promenadeplatz, Munich) — called ABR for short — is charged with the management of the official accomodation office. Being the official representative of the Passion Play Committee, the ABR with all its branches takes charge of the sale of entrance tickets for the Passion Play, and being also the manager of the Official Municipal Offices of accommodation of Oberammergau, procures in connection with the tickets the accommodation in Oberammergau.

As further official representatives are appointed:

1, The Official Bavarian Travel Bureau, Promenadeplatz, Munich, in cooperation with the Middle European Travel Bureau (Mitteleuropäisches Reisebureau MER) of Berlin,

## Plan of the theatre.



CONSECRATION FESTIVITIES IN THE NEW THEATRE 1930.

2, The firm of Thos. Cook & Son, London SW,
3, The American Express Company G. m. b. H., of Berlin.

## Entrance fees

| | |
|---|---|
| Class I Rm 20.— | Class III Rm 10.— |
| Class II Rm 15.— | Class IV Rm 5.— |

The seats in all the classes are numbered; there is no standing room.

Orders for seats within the price ranges indicated will be considered as far as possible.

No order can be accepted for any particular numbered seat.

The entrance tickets secured with the booking of accommodation in Oberammergau will be delivered to the visitor by his host in Oberammergau.

## Accomodations

The accommodation available at Oberammergau is divided into classes, the prices being fixed according to the situation, size and quality. The prices for accommodation and meals are fixed for all — innkeepers, proprietors of hotels and boarding houses — by the Passion Play Committee. The courses of the meals for the visitors are fixed by the Committee and the price difference for the various classes does not refer to the meals, but only to the quality of the accommodation.

The prices for accommodation and meals are divided into classes, viz.

| | |
|---|---|
| 1st class A Rm 48.— | 2nd class Rm 39.— |
| 1st class B Rm 44.— | 3rd class Rm 33.— |

These prices include: bed for two nights, late dinner on the day preceding the performance, breakfast, lunch and dinner on the day of the performance itself and breakfast on the day following, inclusive of booking fees and advertisement surtax of the travel bureaux. The entrance fee and 10% for attendance are not included in the above mentioned prices.

The prices for accommodation only — without meals — have been fixed as follows:

1st class Rm. 10.—, 2nd class Rm. 8.—, 3rd class Rm. 5.— inclusive of booking fees and advertisement surtax of the travel bureaux.

## Notes of general interest

The official accommodation office — ABR — in Oberammergau is open during the Passion Play season from 8 to 12 o'clock and from 14 to 18 o'clock (2 to 6 p. m.); on the days preceding a performance up to the arrival of the last train; on the days of the performance itself from 6 o'clock in the morning.

Visitors of the Play are warned that there might be considerable delay in procuring the accommodation and in meeting other wishes, if applications are only made on arrival. It is, therefore, advisable to book in advance.

No smoking is allowed in the theatre or its vicinity nor is it permitted to take photographs inside the auditorium. Visitors are urgently requested to arrive in time at the theatre and to take their seats before beginning of the performance, and likewise to leave the theatre only after the end of the performance.

Property lost or found is to be given notice of and delivered respectively at the Lost Property Office (Fundbüro) in the City Hall.

Just complaints, if any, are to be made at the City Hall.

Oberammergau, in September 1929.

The Passion Play Committee.

# Munich the Capital of Bavaria

## Before you come to Munich:

Something about the history of Munich. About the middle of the Twelfth Century there was merely an unimportant village, founded by monks, near the present Marienplatz. Henry the Lion, a Bavarian Duke, removed the existing bridges of Oberföhring; thus forcing the salt merchants from Salzburg to use the new crossing over the Isar at Munich. He then fortified the village.

In the middle of the Thirteenth Century the Bavarian Dukes removed their royal households to the town, and Emperor Louis the Bavarian (Kaiser Ludwig der Bayer, 1294—1347) had the town surrounded by walls. The main gates still exist: Karlstor, Sendlingertor, and Isartor; whereas the walls and moats partly have been built upon and partly have been transformed into parks. The Bavarian Dukes took great pains in beautifying the town, and the inhabitants vied with them in erecting noble structures. During the reign of Elector Maximilian (Kurfürst Maximilian), famed for his battles against the Turks, the nucleus of the present Residenz was built, which nevertheless did not reach completion, as is now

VIEW FROM FELDHERRNHALLE ON THEATINERKIRCHE.

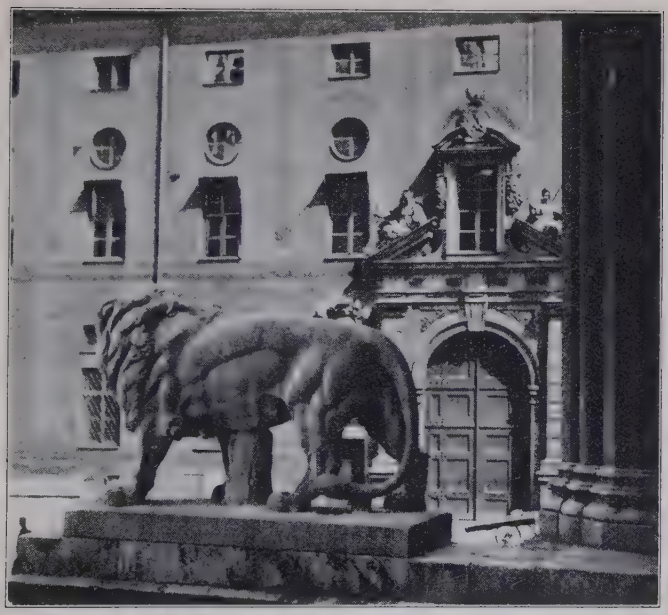
stands, until the reign of Louis I., King of Bavaria (König Ludwig I.).

Munich was very fortunate in not being greatly disturbed by the medieval wars. To be sure, Gustavus Adolphus entered the town victoriously in 1632 through the Karlstor, but otherwise the town was spared from pillage and money extortions. At the end of the Eighteenth Century the fortifications were razed, so that it might be said with the beginning of the Nineteenth Century Munich entered upon its Golden Age.

King Louis I. (1825—1848) is really the creator of the new Munich. Under his reign the Ludwigstrasse, Germany's most beautiful street, was designed and completed and also the world-famous Königsplatz with its classic buildings. King Maximilian II. continued in his father's footsteps and created the Maximilianstrasse, which ends at the Maximilianeum on the heights of the Isar. In 1866 his son, Louis II., succeeded to the throne and became the friend and patron of Richard Wagner. King Louis II. was more interested in the Royal Castles in the Bavarian Highlands than in the town of Munich. His successor, the Prince Regent Luitpold, created in the Prince Regent Theatre (Prinzregententheater) a new centre for musical life in the city. King Louis III., the son of the Prince Regent, lost the throne in 1918.

Since the prolonged political disturbances in 1919 and 1923 the town has steadily flourished and developed much along the same lines as other modern cities. More than these, however, Munich has retained in every respect its originality and its artistic tradition.

Not only is it now celebrated for its picture galleries and the world-famous masterpieces which they contain, but in grand opera it rivals Bayreuth in the wonderful Wagner performances at the new Prince Regent Theatre; its Mozart performances in the Residence Theatre are gems which stand alone. There are a number of beautiful streets and imposing buildings; the most striking of all are the Cathedral — the Frauenkirche —, the New



VIEW FROM FELDHERRNHALLE ON RESIDENZ.

Town Hall, the Bavaria Monument, the Maximilianeum and the German Museum for natural and technical science, the largest of its kind in the world.

In the evening the liveliest streets are the Neuhauserstrasse and Kaufingerstrasse where most of the larger restaurants and cafés are situated and where one can see the typical "Münchener" enjoying a glass of his world- famous beer. A mode of life entirely peculiar to Munich is to be observed in the numerous "Beer Gardens".

Munich is also the gateway to the magnificent Bavarian Alps which provide a varied range of scenic beauty rarely to be found near any other town.

From the motoring standpoint Munich is ideal; the glorious drives to all the lovely little lakes, through

gorgeous woods and to the not far distant mountains, as well as to the wonderful castles, will fill every motorist's heart with joy.

## How to see Munich

Conducted Sightseeing Tours by Motor-Coaches
Including entrance fees and guide.
Daily from May to October

### Morning-Drive

*Start from Promenadeplatz 16 (Tourist Office) at $9^{30}$ a. m. to visit two of the principal Galleries or Museums and short drive in the city, conducted by a first class guide as per itinerary below.*

Itinerary:

Motor cars leave Promenadeplatz 16 at $9^{30}$ a. m. En route visit to the Old Pinakothek with unsurpassed collection of old masters of the German, Dutch, Flemish, Spanish, Italian and other schools. Duration of visit one hour. Drive through Theresienstrasse passing Ludwigskirche (St. Louis church) and following Ludwigstrasse to the Hall of Generals; to the left the old Royal Residence and Court Yard, with the War Memorial and Army-Museum, on the right Theatinerchurch. Proceeding through Theatinerstrasse — one of the main business thoroughfares — to the Marienplatz with the beautiful New Town-Hall

THEATINERKIRCHE.

in pure Gothic style of architecture, listening to the chimes and watching the colored figures move at 1 p. m. On the right hand the old Town-Hall. A visit will be paid to the world-famous Hofbräuhaus (Court Brewery), passing en route the National Opera House and Residence Theatre. $11^{45}$ the Residence Museum will be visited (If closed the National Museum will be visited instead). $12^{45}$ return to starting point.

## Afternoon-Drive

*Leave Tourist Office at $2^{30}$ p. m. Extensive drive in and about the city to the Castle of Nymphenburg; visiting the German Museum as per itinerary below.*

### Itinerary:

$2^{30}$ p. m. start from Tourist Office on an extensive drive through the city and its suburbs passing the various Isar park-roads, Maximilianeum, Peace Monument, Prince Regent Theatre, the English Garden (Munich's largest park) through Schwabing (artist's quarter), Siegestor (Arch of Victory), University, State Library, Obelisk, Old and New Pinakothek, Königsplatz, surrounded by interesting classic buildings, the Glyptothek (Museum of Sculpture) State Gallery. Through a large arch called Propyläen proceeding to the Lion Brewery, Red Cross Hospital, Nymphenburg Castle, Nymphenburg Porcelain Works, Deer-park, Exhibition grounds, Bavaria Statue, to the German Museum (visit), the largest Museum of its kind in the world, highly interesting for its unique collection of masterpieces of Natural- and Technical Science.

The tour terminates at starting point about $5^{30}$ p. m.

### Cost of tickets

| | | | |
|---|---|---|---|
| Morning drive . . . . . | RM. | 12.— | pro person |
| Afternoon drive . . . . . | „ | 12.— | „ „ |
| Whole day drive . . . . . | „ | 20.— | „ „ |

including entrance fees and guide

### By Regular Motor Coach

(no visits)

Daily from March 15th to Nov. 15th at
$9^{30}$, $10^{00}$, $11^{30}$ a. m. $2^{30}$ and $4^{30}$ p. m.

Starting point: Bahnhofsplatz (Main RR Station)

These "Non-Stop" drives have been arranged with a view to enabling hasty passengers to get a general idea of the city. A guide-lecturer, speaking German and English, accompanies every party. The entire trip occupies about $1\frac{1}{4}$ hours

Fare: RM. 4.50 pro person.

## What one should see in Munich

A guide for travellers not having joined the afore mentioned regular conducted sightseeing trip which takes in all the most important places of interest.

1. Alte Pinakothek (Old Pinakothek) Barerstrasse 27, one of the half dozen great picture galleries of the world with unsurpassed collections of old masters of the Flemish, Dutch, Spanish, German and other schools. Note famous Rubens collection.
   Open on weekdays 9—4 Sundays 9—1.

2. Neue Pinakothek (New Pinakothek) Barerstrasse 29, Notable collection of paintings of the 19th century.
   Open on weekdays 9—4 Sundays 9—1. Closed on Thursdays.

3. Residenz Museum (Residence Museum), Max Joseph Platz, Residence of the former Royal family, the chief palace in Munich. The furnishings and dwellings of Bavarian rulers show the history and development of art during a period of four centuries. Open on weekdays 9—1 and 3—6 Sundays 10—1.

ARMY-MUSEUM AND SOLDIERS' MEMORIAL.

Near by, the Hofgarten with the most impressing War Memorial.

4. Deutsches Museum (German Museum) Museumsinsel, containing masterpieces of natural and technical science, the largest museum of its kind in the world.
   Open on weekdays 9—6 (some sections 10—7) on Sundays 10—6.
5. Bayerisches National Museum (Bavarian National Museum) Prinzregentenstrasse 3, which contains extremely valuable historical collections of Paintings, Plastic and Applied Art. Note rare collection of Christmas Cribs on the top floor.
   Open on weekdays 9—4 and on Sundays 9—1. Closed on Mondays.
6. Englischer Garten, big city park laid out in English style by Count Rumford about 1790. No visitor should fail to walk to the Chinese Tower or to the Kleinhesseloher See (Lake).

7. Hofbräuhaus (Court Brewery) at the Platzl, noted for its enormous hall which is adorned with frescoes (2nd floor); downstairs an old German beer hall and garden with fountain and arcades.
8. Rathaus (Town Hall), Marienplatz, a magnificent Gothic edifice with a fine clock, with many mechanical figures which move, similar to the famous clock at Strassbourg. Listen to the chimes at 11 o'clock. The "Ratskeller" in the basement a well known Restaurant where wine is served.
9. Königsplatz (King's Square) one of Munich's most beautiful squares surrounded by interesting classic buildings like the Glyptothek (museum of sculpture) and the New State Gallery (Art Gallery). Between the two is the Propylaea, a marble edifice, and near by the Lenbach and Wagner houses and F. X. Zettler's Exhibit of Stained Glass.
10. Among the most notable churches we mention: Frauenkirche (Church of Our Lady) one of Munich's most striking buildings in Gothic style with two towers 324 feet in height, described by George Eliot as "pepper and salt cellars", completed 1488.

MAXIMILIAN-STREET.

St. Michaels Kirche (St. Michael's Church) the most stupendous erection that the German Renaissance produced. Built in 1583—97.

Ludwigs Kirche (St. Louis Church) erected 1829—1844 in the Italian-Romanesque style. The interior contains the largest fresco in the world, "The Last Judgement" by Cornelius which occupies the entire wall behind the High Altar.

Besides these 10 important sights there are of course other museums, buildings and monuments worthy of inspection, the most outstanding the Bavaria statue, 68 feet high, largest one-piece bronze-cast in the world.

Munich has also a number of beautiful streets. The finest with the most imposing aspects are:

The Ludwigstrasse, a well laid out street of unique beauty.

The Prinzregentenstrasse ending by the Column of Peace or the Maximilianstrasse leading to the Maximilianeum. From the middle of Maximilian's Bridge one Surveys the Isar and the canals — in all probability the prettiest river view in Europe

NYMPHENBURG CASTLE.

— the beautiful blue-green waters harmonizing with the tree-clad banks. On this street are located the "Hotel Four Seasons" with the famous Walterspiel Restaurant.

The main business thoroughfares in Munich are: Neuhauserstrasse, Kaufingerstrasse, Marienplatz, Weinstrasse, Theatinerstrasse, Residenzstrasse, Dienerstrasse.

NYMPHENBURG. VIEW FROM THE TERRACE OF THE CASTLE.

## Nymphenburg

The old suburban palace with its fine park should not be missed. Built in 1663 to 1728. Near by, the Amalienburg, a gem of German Rococo Art completed between 1734 and 1739. Open on weekdays from 10—11 and from 2—6, Sundays from 2—6.

A visit to the following places in the vicinity of the castle can be highly recommended:

Nymphenburg State Porcelain Manufactury.

Munich Gobelins Tapestry Manufactury.

Botanical Gardens, regarded as the finest in Germany, Café with terrace.

## You wish to remain in Munich

at least 3 days.

### First Day.

Forenoon: Drive around the town with motor observation car (½ hours, price RM. 4.50). Departure from Bahnhofplatz, opposite main entrance. Trained guides explain all sights.

Visit to the Residenz. The Residenz (Royal Palace) is now a museum, which may be visited for a fee of RM. 1.50. The former Royal Palace consists of a block of many buildings, dating from the Sixteenth to the Nineteenth Century, carried out in various styles from early Renaissance to Baroque, Rococo, and Empire. It forms one of the best known examples of princely habitations. It is the most interesting building in the whole of Bavaria for the history of art.

Afternoon: Deutsches Museum (German Museum). Masterworks of natural and technical science, the largest museum of its kind in the world. Oscar von Miller is its founder. The exhibits are housed in a huge iron and concrete building with a tower 200 ft. in height. The inauguration took place in 1921 after thirteen years of building, interrupted, of course, by the War. The total area of the exhibition galleries is 40 000 sq. metres. The entire distance to be covered in order to view all the exhibits is slightly under 9 miles. If your time is limited, you, should first view the sections you are especially interested in, as otherwise the tremendous amount seen might possibly impair your receptive capacity.

Evening: National Theatre, Max Josephplatz: opera; Residenz Theatre, Max Josephplatz: drama and light opera, also Mozart Festivals; Prince Regent Theatre: drama and opera, during July and August the Wagner Festivals.

## Second Day.

Forenoon: International Art Exhibition in the Glaspalast (Crystal Palace). Annual exhibition of paintings and plastic arts.

Lunch in the famous old Hofbräuhaus at the Platzl, Munich's best known beer "Keller".

Afternoon: Visit to the Nymphenburger Schloss (Palace of Nymphenburg) and Nymphenburg Palace Gardens and Park. Tram line Nr. 1. The Palace, an extensive group of buildings erected in the Eighteenth Century, was formerly the summer residence of the Bavarian kings. To the west, at the back of the palace there is the park with its Italian gardens. Scattered about the park are several small pavilions: Pagodenburg, Badenburg and the one-storied royal hunting lodge, Amalienburg, all well worth a visit. To the north are the Botanical Gardens with the Botanical Institute and Museum. Extremely fine exotic plants in the large conservatories should be visited. To the back of the main building in the Botanical Gardens is the beautiful garden consisting of ornamental plants, several scientific sections, and an Alpine section.

Evening: Theatres: Kammerspiele im Schauspielhaus, Maximilianstrasse: modern drama; Theater am Gärtnerplatz: musical comedies and operettas; Volkstheater, Josephspitalstrasse 10a: popular plays, comedies, and farces.

## Third Day.

Forenoon: Old Pinakothek (old masters and antiques); New Pinakothek (modern masters).

Afternoon: A walk through the Hofgarten (Royal Gardens) to the National Museum, one of the most important museums of German art and arts and craft. The museum contains large collections of Old German sculpture. Its collection of hangings and tapestries is unequalled in Germany.

In front of the museum is the Hubertusbrunnen (Hubert Fountain). Adjacent is the path through the English Garden. The Chinesischer Turm (Chinese Tower) is a pleasant place to rest or drink tea.

Evening: The Deutsches Theater, the most celebrated variety theatre in Southern Germany, presenting international revues.

## You remain another four Days.

### Fourth Day.

Forenoon: New State Gallery. Permanent exhibition of modern painting and sculpture (chiefly German masters).

Across the street, Glyptothek. Masterpieces of classical sculpture.

Afternoon: Second visit to the German Museum.

Evening: Restaurant Platzl (opposite the Hofbräuhaus). Performances by an original troupe of "Dachauer" (Upper Bavarian popular players).

### Fifth Day.

Forenoon: Neues Rathaus (New City Hall). Clock with carillon and figures in the tower, 150 ft. high. The clock is in full motion at 11 a. m. Lift to the top of the tower in clear weather extensive view of the alps.

Lenbach Gallery (Municipal collection of paintings). Former residence of Franz von Lenbach.

Schack Gallery. Most notable private collection of German paintings. Prominent works of Schwind, Spitzweg, Lenbach, Feuerbach, &c.

Afternoon: Excursion to Starnberg Lake and trip around the lake with steamer. Running time from Munich to Starnberg: 30 minutes. Places to be seen from steamer: Schloss Berg (the last dwelling-place of King Louis II.), Leoni (Rottmannshöhe with Bismarckturm . . . Rottmann's Heights with Bismarck Tower),

Possenhofen, Feldafing, Tutzing, Bernried, Seeshaupt, Ambach, Ammerland, Starnberg.

Evening: Visit to one of the numerous beer halls with miltary band music.

## Sixth Day.

Forenoon: Museum für Völkerkunde (Ethnological Museum).

Maximilianeum. Formerly royal school for pages. In three halls are enormous paintings, representing the main events of universal history.

Alpine Museum (On the Praterinsel... island).

Afternoon: Excursion to the Isar River Valley, including visit to the zoo at Hellabrunn (Tram line 20). This is the only geographically arranged zoo in existence. From there on foot along the path on top of the Isar cliffs to Grünwald, across the Isar bridge to Pullach. Return to Munich with the Isartalbahn (Isar Valley railway).

Evening: Spend the evening in one of the many cabarets of Munich.

## Seventh Day.

Forenoon: Armeemuseum (War Museum). Rich collection of arms of the Bavarian army from all periods.

In front of the Museum: Munich's War Memorial. This monument is a perfect tribute to the heroic spirit of the unknown soldier.

Marstallgebäude (Marstall Building), with the historical coach-house of the Bavarian Royal Family.

Afternoon: Trip to Schleissheim. Visit to the castle and the park. Famous art collection.

Evening: Farewell evening in the Hofbräuhaus. There presumably you will reach a decision to stay longer in Munich; for everything you have been able to see in this short time is only a fraction of all the beauty and worthy sights that Munich has to offer.

# SCHLEICH
# WINE-VAULTS
and Restaurant

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Telefon 53273

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**MUNICH** BriennerStreet24a
(corner) Augusten Street

**Consultation** hours daily (except Saturday and Sunday) from 2—3 p. m. Other hours reserved for patients

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*Prices including attendance from Mks. 3.— to Mks. 5.75.*

*Beautiful dining halls. Reading and writing rooms. Agreeable habitation.*

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in the

# GLASPALAST

## IN MUNICH

is opened from May 30th until the beginning of October
daily 9-18 o'cl. (in September 9-17 o'cl.)

# LODEN

the well-known specialities of Munich

**Waterproof coats** pure wool and camelhair

**camelhair - blankets**

**Sporting, travelling Suits and costumes**

for ladies and gentlemen

**All Tourist's Articles**

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# Useful Information

## Consulates

American Consulate, Ledererstrasse 25, Daily, except Sundays 9—4, Saturdays 9—1. Telephone 25991 & 25993.

Austrian Consulate, Schackstrasse 3, Daily, except Sundays 9—12. Telephone 33746.

British Consulate, Prannerstrasse 11, Daily, except Sundays 10—1 and 3—4, Saturday 10—1. Telephone 90858.

French Consulate, Steinsdorfstrasse 10, Daily, except Sundays 10—12. Telephone 25805.

Italian Consulate, Königinstrasse 20, Daily, except Sundays 9½—1. Telephone 35588.

All visas obtainable through Amtl. Bayer. Reisebüro, Munich, Promenadeplatz 16.

## Theatres

National Theatre. Max-Josef-Platz 2, Grand Operas.

Residenz Theatre, Max-Josef-Platz 1, Plays and Mozart Operas.

Prinzregenten Theatre, Prinzregentenplatz 12. Festival performances of Wagner Operas.

Münchener Kammerspiele, Maximilianstr. 34. Modern Plays.

Theatre in the Exhibition Park, Theresienhöhe 4a.

Gärtnerplatz Theatre, Gärtnerplatz. Light Operas.

Volkstheatre, Josefspitalstrasse 10a. Comedies.

Marionette Theatres: S. Schmid's Marionette Theatre, Blumenstrasse 29, H. Binter's Marionette Theatre, Von-der-Tann-Strasse 2, Paul Brann's Marionette Theatre, in the Exhibition Grounds.

Tickets for the first mentioned 5 Theatres obtainable at the Amtl. Bayer. Reisebüro.

### Revues and Variety

Deutsches Theatre, Schwanthalerstrasse 13.

### Music Hall

Platzl, Bavarian Folk dances and humour in word and song.

### Picture Theatres

Phoebus Palast, Sonnenstrasse 8
Gloria Palast, Nymphenburgerstrasse 1
Luitpold Lichtspiele, Briennerstrasse
Sendlingertor Lichtspiele, Sendlingertorplatz.

### Cabarets, Bars and Dancing

Annast, Odeonsplatz 18
Benz, Leopoldstrasse 50
Bonbonniere, Neuturmstrasse 5
Odeon Bar, Briennerstrasse 4
Also, Bars in the following hotels:
Hotel Bayerischer Hof
Hotel Regina Palace (Dancing)
Hotel Vier Jahreszeiten (Dancing)
Hotel Park.

---

### Typical Munich Specialities:

The Beers which made Munich famous (light and dark).

Weisswürstl (Bockwurst) with mustard.

Schweinswürstl (Pork sausage on the grill) with Sauerkraut.

Roasted "Kalbshaxe" or "Schweinshaxe" (leg of veal or pork).

The large white Radi (radishes) and last but not least the "Bretzels".

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## Postal Information

**General Post Office Max Josephsplatz**

(opposite National Theatre)

**Address all mail care of our office**

**Mail promptly attended to**

| | |
|---|---|
| Local letters weighing up to 20 gr | 8 Pfg. |
| „ „ „ over 20 gr up to 250 gr | 15 „ |
| Inland letters weighing up to 20 gr | 15 „ |
| „ „ „ over 20 gr up to 250 gr | 30 „ |
| Local Post Cards | 5 „ |
| Inland incl. Austria | 8 „ |
| Foreign | 15 „ |
| Foreign letters weighing up to 20 gr | 25 „ |
| „ „ „ for every extra 20 gr | 15 „ |

**Printed Matter:**

| | |
|---|---|
| Inland up to 50 gr | 5 „ |
| over 50 gr up to 100 gr | 8 „ |
| over 100 gr up to 250 gr | 15 „ |
| Foreign: every 50 gr | 5 „ |

**Registered letters:**

Inland incl. Austria ordinary letter rates plus 30 Pfg. registration fee.

Foreign: The usual rate for foreign letters plus 30 Pfg. registration fee.

**Air Mail:**

Ordinary letter rates plus the following extra charges:

| | |
|---|---|
| Postcards | 10 Pfg. |
| Letters Inland up to 20 gr | 10 „ |
| over 20 gr up to 50 gr | 20 „ |
| over 50 gr up to 100 gr | 40 „ |
| over 100 gr up to 250 gr | 80 „ |
| Foreign: Postcards | 20 „ |
| Letters every 20 gr | 20 „ |

**Cables:**

All cables accepted at this office.

Please apply to the Mail Department.

## Distance Table

Kilometer — Miles:

| Kil. | Miles | Kil. | Miles | Kil. | Miles | Kil. | Miles |
|---|---|---|---|---|---|---|---|
| 1 | 5/8 | 10 | 6 | 19 | 12 | 100 | 62 |
| 2 | 1.2 | 11 | 6.8 | 20 | 12.5 | 200 | 124 |
| 3 | 2 | 12 | 7.5 | 30 | 18.6 | 300 | 186 |
| 4 | 2.5 | 13 | 8 | 40 | 25 | 400 | 248 |
| 5 | 3 | 14 | 8.7 | 50 | 31 | 500 | 311 |
| 6 | 3.7 | 15 | 9 | 60 | 37 | 600 | 373 |
| 7 | 4 | 16 | 10 | 70 | 43 | 700 | 435 |
| 8 | 5 | 17 | 10.5 | 80 | 50 | 800 | 497 |
| 9 | 5.6 | 18 | 11 | 90 | 56 | 900 | 559 |
| | | | | | | 1000 | 621 |

## Variation of Time in the following Capitals

When it is 12 o'clock in Munich it is

$5^{45}$ p. m. in New York
$12^{45}$ p. m. in London
$12^{35}$ p. m. in Paris
$12^{25}$ p. m. in Amsterdam
$12^{30}$ p. m. in Brussels
$10^{50}$ a. m. in Constantinople
$1^{00}$ p. m. in Madrid
$10^{15}$ a. m. in Moscow
$10^{55}$ p. m. in San Francisco
$11^{35}$ a. m. in Stockholm

## German Currency

| | | | | | |
|---|---|---|---|---|---|
| Silver coins | Reichs Mk. 1.— | equal to cents | 24.50 | to Shilling | 1/— |
| " " " | " 2.— | " " " | 49.— | " " | 2/— |
| " " " | " 3.— | " " " | 73.50 | " " | 3/— |
| " " " | " 5.— | " " $ | 1.20 | " " | 5/— |
| Aluminium Bronze | 5 Pfennig | equal to cents | 1.25 | equal to | ½ d |
| coins | 10 " | " " " | 2 50 | " " | 1 d |
| | 50 " | " " " | 12.— | " " | 6 d |

**Notes are issued for**

Mks. 10.—, 20.—, 50.—, 100, 1000.—.

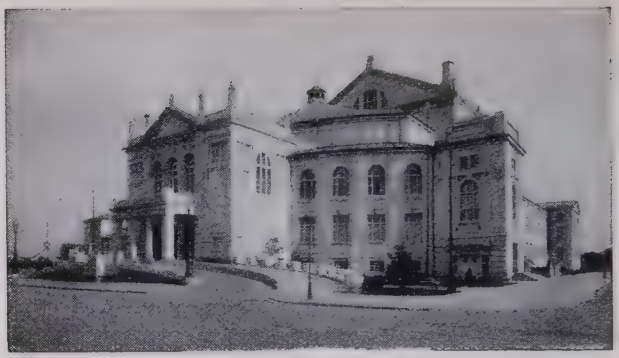
# Munich Wagner- and Mozart-Festivals

## FOLLOWED BY A RICHARD STRAUSS- AND HANS PFITZNER-WEEK

### July 21st to September 1st 1930

Under the managment of the Generaldirektion of the Bavarian State-Theatres. Opera-Director: Professor Hans Knappertsbusch, Bavarian Generalmusikdirektor.

| July: | Prince-Regent-Theatre | time p. m. |
|---|---|---|
| Monday 21st | "Die Meistersinger von Nürnberg" . . | 5 |
| Thursday 24th | "Der fliegende Holländer" . . . . . | 7 |
| Saturday 26th | "Parsifal" . . . . . | 5 |
| Monday 28th | "Lohengrin" . . . . . | 5 |
| August: | | |
| Friday 1st | "Die Meistersinger von Nürnberg" . . | 5 |
| Monday 4th | "Parsifal" . . . . . | 5 |
| Thursday 7th | "Das Rheingold" . . . . . | 7 |
| Saturday 9th | "Die Walküre" . . . . . | 5 |
| Monday 11th | "Siegfried" . . . . . | 5 |
| Thursday 14th | "Götterdämmerung" . . . . . | 5 |
| Saturday 16th | "Parsifal" . . . . . | 5 |
| Monday 18th | "Die Meistersinger von Nürnberg" . . | 5 |
| Tuesday 19th | "Der fliegende Holländer" . . . . . | 7 |
| Thursday 21st | "Lohengrin" . . . . . | 5 |
| Saturday 23rd | "Parsifal" . . . . . | 5 |
| Monday 25th | "Die Meistersinger von Nürnberg" . . | 5 |
| Thursday 28th | "Palestrina" . . . . . | 6 |
| Saturday 30th | "Der Rosenkavalier" . . . . . | 6 |
| Sunday 31st | "Palestrina" . . . . . | 6 |
| September: | | |
| Monday 1st | "Der Rosenkavalier" . . . . . | 6 |



PRINCE-REGENT-THEATRE.

| Prices | ℳ |
|---|---|
| (amphitheatrical auditorium) | |
| Sections A, B & C, I, II & III | 25.— |
| Sections D & IV | 20.— |
| Sections F & VI centre seats | 20.— |
| Boxes front seats | 20.— |
| Sections E & V | 15.— |
| Sections F und VI side seats | 15.— |
| Boxes back seats | 15.— |

| July: | | Residence-Theatre | time p. m. |
|---|---|---|---|
| Tuesday | 22nd | "Figaros Hochzeit" | 7 |
| Friday | 25th | "Cosi fan tutte" | 7 |
| Tuesday | 29th | "Die Zauberflöte" | 7 |
| Thursday | 31st | "Don Giovanni" | 7 |
| August: | | | |
| Saturday | 2nd | "Figaros Hochzeit" | 7 |
| Tuesday | 5th | "Die Entführung aus dem Serail" | 7 |
| Friday | 8th | "Cosi fan tutte" | 7 |
| Tuesday | 12th | "Figaros Hochzeit" | 7 |
| Wednesday | 13th | "Die Zauberflöte" | 7 |
| Friday | 15th | "Don Giovanni" | 7 |
| Friday | 22nd | "Die Zauberflöte" | 7 |
| Sunday | 24th | "Figaros Hochzeit" | 7 |

| Prices | RM |
|---|---|
| Stage-boxes and Centre-box, front seats | 40.— |
| Stalls Ist to VIth row | 25.— |
| Ist Circle first row | 25.— |
| Stall-boxes first row | 25.— |
| Stalls VIIth to XIIIth row | 20.— |
| IInd Circle first row | 20.— |
| Stall-boxes 2nd row | 15.— |
| Ist Circle 2nd row | 15.— |
| IIIrd Circle first row | 15.— |
| IInd Circle 2nd row | 8.— |
| IIIrd Circle 2nd row | 6.— |

## Schiller-Performances in the National-Theatre

August 5th to September 2nd 1930

In memory of the 125th anniversary of Schiller's death under the management of the Generaldirektion of the Bavarian State-Theatres. Artistic Director: Alfons Pape.

| August | | National-Theatre | time p. m. |
|---|---|---|---|
| Tuesday | 5th | "Die Räuber" | 8 |
| Friday | 8th | "Fiesko" | 8 |
| Tuesday | 12th | "Don Carlos" | 7½ |
| Friday | 15th | "Wallensteins Lager" "Die Piccolomini" | 8 |
| Saturday | 16th | "Wallensteins Tod" | 8 |
| Tuesday | 19th | "Maria Stuart" | 8 |
| Friday | 22nd | "Die Jungfrau von Orleans" | 8 |
| Tuesday | 26th | "Die Braut von Messina" | 8 |
| Friday | 29th | "Wilhelm Tell" | 8 |
| September: | | | |
| Tuesday | 2nd | "Demetrius" — "IXht Symphony" | 8 |

| Prices | RM |
|---|---|
| Stage-boxes and Centre-box, front seats | 15.— |
| Balcony seats first row | 12.— |
| Stalls Ist to VIth row | 10.— |
| Stalls VIIth to XIIth row<br>Balcony seats 2nd row<br>Stall-boxes first row<br>Ist Circle first row | 7.— |
| Stalls XIIIth to XVIIth row<br>IInd Circle 2nd row | 5.50 |
| Stalls XVIII to XXth row<br>IIIrd Circle first row | 4.50 |
| Stage-boxes back seats<br>Centre-box back seats<br>Stall-boxes 2nd row<br>Ist Circle 2nd row | 4.— |
| IInd Circle 2nd row | 3.— |
| IIIrd Circle 2nd row | 2.— |

Orders for seats to be sent to the General Agency

**Amtl. Bayerisches Reisebureau G.M.B.H. Munich**

**16, Promenadeplatz**

Telegraphie & Cable Address:

Weltreisen München

Telegraphic & Cable Address:

or to the

**Tageskasse der Staatstheater Munich**

**Max-Josephs-Platz**

enclosing the amount for the tickets, and extra RM. 1.— for Postage, if the order comes from a foreign country, or RM. —.60, if the tickets are to be sent to any place within Germany. The sale and despatch of tickets will commence on March 1st 1930. Orders for tickets costing RM. 20.— or more can be sent in at once and will be carried out in the order they are received beginning with March 1st. No information about the seat-numbers can be given in advance. Tickets once sold are not taken back.

# Munich's sights and places of interest

The following data apply only to the summer months

| | Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
|---|---|---|---|---|---|---|---|
| **Public Galleries, Museums, Collections** | | | | | | | |
| Old Pinakothek | Old masters of painting. Barerstr. 27. Adm. on week-days 1 M., Tuesdays 2 M., free on Sundays and holidays. | | | | | | |
| | 9—1 | 9-4 | 9—1 | 9—4 | 9-4 | 9—4 | 9—4 |
| New Pinakothek | Masters of the 19th Century. Barerstr. 29. Adm. 1 M. Free on Sunday and holidays. | | | | | | |
| | 9—1 | 9—4 | 9—4 | 9—4 | — | 9—4 | 9-4 |
| New State Gallery (Neue Staatsgalerie) | Mostly German masters from 1875 on. Königsplatz 1. Adm. 1 M., free on Sundays and holidays. | | | | | | |
| | 9-1 | 9—4 | 9-4 | — | 9—4 | 9—4 | 9—4 |
| Egyptian Section | 9-1 | — | 9—12 | — | — | 9—12 | — |
| Glyptothek | Masterpieces of classical sculpture. Königsplatz 3. Free on Sundays and Wednesdays, otherwise adm. 1 M. Closed Fridays, Christmas Day, Good Friday, Corpus Christi Day, and All Saints Day. | | | | | | |
| | 10—1 | 10—5 | 10—5 | 10—5 | 10—5 | — | 10—5 |
| Bavarian National Museum (Bayerisches National Museum) | Historical collections. Prinzregenten Strasse 3. Free on Wednesdays, Sundays, and holidays; other days adm. 1 M. | | | | | | |
| | 9-1 | — | 9—4 | 9—4 | 9—4 | 9—4 | 9—4 |
| Residenz Museum | Residence of the former royal family. Max Josephplatz. Adm. 1.50 M., half-priec for children. | | | | | | |
| | 10—1 | 9—1 | — | 9—1 | 9—1 | 9—1 | 9—1 |
| | — | 3—6 | — | 3—6 | 3—6 | 3—6 | 3—6 |
| Deutsches Museum | Masterpieces of scientific achievement. Adm. adults 50 pf., young people 25 pf., from 5 p.m. on 25 pf. per person. Student groups unter guidence of masters 10 pf., each person. | | | | | | |
| | Visting hours: | | | | | | |
| | Section A: Geology, mining, foundries, metal working, motors and combustion engines | | | | | | |
| | 10—6 | — | 9-6 | 9—6 | 9—6 | 9—6 | 9—6 |
| | Section B: Transportation by land, road, and railway; construction of tunnels, bridges, ships; aeronautics. meteorology | | | | | | |
| | 10—6 | 9—6 | — | 9—6 | 9—6 | 9—6 | 9—6 |
| | Section C: Time, weight, and space measures, Mathematics, mechanics heat, electricity, optics, and acoustics; musical instruments, chemistry | | | | | | |
| | 10—6 | 10—7 | 10-7 | 10—7 | — | 10—7 | 10—7 |
| | Section D: Building materials, house and town architecture, water-supply problems, heating and ventilating; lighting, gas and electrical appliances | | | | | | |
| | 10-6 | 10—7 | 10—7 | 10—7 | — | 10—7 | 10—7 |

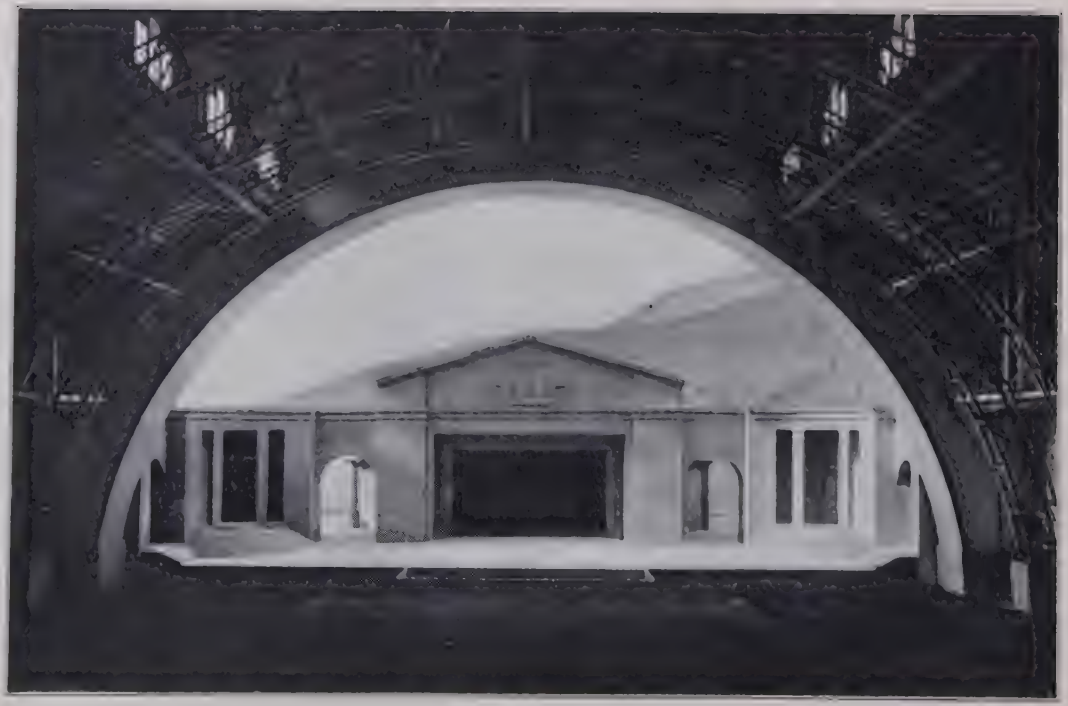
| | Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
|---|---|---|---|---|---|---|---|
| | Section E: Astronomy, geodesy, textile and paper industry, writing and copying appliances; agriculture, mills, breweries, distilleries | | | | | | |
| | 10—6 | 10—7 | 10—7 | 10—7 | 10 - 7 | — | 10—7 |
| | Section F: Library with collection of periodicals and patent specifications. | | | | | | |
| | Open daily from 9—1 and 3—7. | | | | | | |
| | On holidays the museum is open daily from 10—6 with the exception of the section usually closed on that particular week day. | | | | | | |
| Schack Gallery | Collection of paintings. Prinzregenten Strasse 9. Adm. 1 M. Free on Sundays and holidays; closed on Christmas Day, Good Friday, Easter, Corpus Christi Day, and All Saints Day. | | | | | | |
| | From Feb. 1st to Oct. 31 st. | | | | | | |
| | 10—1 | 9 - 4 | 9—4 | 9—4 | 9 - 4 | 9—4 | 9—4 |
| Scientific State Collections | Neuhauser Strasse 51. Adm. free. | | | | | | |
| | 10—12 | — | — | 2—4 | — | — | 2—4 |
| Social(Bavarian)Museum for the Prevention of Accidents | Pfarr Strasse 3. Adm. free. | | | | | | |
| | 10—12 | — | 9—5 | 9—5 | 9—5 | 9—5 | 9—1 |
| War Museum (Armee Museum) | Collection of arms of the Bavarian army. Hofgarten Strasse 1. Free on Sundays, other days 50 pf. | | | | | | |
| | 10 - 1 | 9-12½ | 9-12½ | 9-12½ | 9-12½ | 9-12½ | — |
| | — | 2½-5 | 2½-5 | 2½-5 | 2½-5 | 2½-5 | — |
| Alpine Museum | Praterinsel (Prater Island) 5. Adm. 1 M. Members of Alpine Clubs 50 pf. Reduced adm. price on Sundays 10—12: 30 pf. Fridays 3—5: 30 pf. Free on Weds. 2—5. | | | | | | |
| | 10 - 12 | 9—6 | 9—6 | 9—6 | 9—6 | 9—6 | 9—6 |
| Marstall Museum | Former court coach houses and harness rooms. Marstallplatz 4. Adm. 50 pf. Half-price for children | | | | | | |
| | 10—1 | — | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 |
| | — | — | 3—6 | 3—6 | 3—6 | 3—6 | 3—6 |
| Lenbach Gallery | Lenbach's studio and his most important works. Luisenstr. 33. Adm. 1 M. Free on Sundays. | | | | | | |
| | 10—1 | — | 10 - 4 | 10—4 | 10—4 | 10—4 | 10—4 |
| Municipal Gallery | Luisen Strasse 33. | | | | | | |
| | 10—1 | — | 10—4 | 10—4 | 10—4 | — | 10—4 |
| Maximilianeum | Historical paintings. End of Maximilian Strasse. Adm. 1 M. | | | | | | |
| | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 |
| | 1/2 3 - 6 | 1/2 3—6 | 1/2 3 - 6 | — | 1/2 3—6 | 1/2 3—6 | 1/2 3—6 |
| Metal Foundry Museum (Erzgiesserei-Museum) | Erzgiessereistr. 14. Adm. 30 Pf. | | | | | | |
| | — | 9 - 12 | 9—12 | 9—12 | 9 - 12 | 9 - 12 | 9—12 |
| | Afternoons from 2—5, or until dusk. Closed Saturday afternoons and Sundays. | | | | | | |
| Numismatic Cabinet (Münzsammlung) | Neuhauserstr. 51, entrance Maxburgstr. (Alte Akademie). Adm. free (only by personal application) | | | | | | |
| | — | 10-12½ | 10-12½ | 10-12½ | 10-12½ | 10-12½ | 10-12½ |

| | Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
|---|---|---|---|---|---|---|---|
| Museum of Antiques (Museum antiker Kleinkunst) | Ground floor of the Old Pinakothek. Adm. 1 M. in combination with Old Pinakothek. Free on Sundays and holidays. | | | | | | |
| | 10—1 | 9—1 | — | 9—1 | 9—1 | — | 9—1 |
| Ethnological Museum (Museum für Völkerkunde) | Old National museum, Maximilianstr. 26. Adm. 50 pf. Free on Wednesdays and Sundays. | | | | | | |
| | 10—1 | — | 3—6 | 3—6 | 10—1 | 10—1 | 10—1 |
| Anatomical Collection | Pettenkoferstr. 11. Adm. 50 pf. Closed on hol days. Tickets to be had from doorkeeper of the Anatomische Anstalt, Pettenkoferstr. 11. | | | | | | |
| | — | 12—2 | 12—2 | 12—2 | 12—2 | 12—2 | 12—2 |
| Gabelsberger Museum | State Library, Ludwigstr. 23. Apply at the Handschriftenabteilung (Mss. Dept.) Adm. free | | | | | | |
| | — | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 |
| Schwanthaler Museum | Schwanthalerstr. 6. Free Mondays, Wednesdays, and Fridays, other days 40 pf. | | | | | | |
| | 9—2 | 9—2 | 9—2 | 9—2 | 9—2 | 9—2 | 9—2 |
| Historical Municipal Museum | Mailinger's Collection. Jakobsplatz 1. Closed on account of renovations | | | | | | |
| Theatre Museum Clara Ziegler Foundation | Königinstr. 25. Adm. 50 pf., no charge for actors and students | | | | | | |
| | 10—1 | — | 10—1 | 10—1 | 10—1 | 10—1 | 10—1 |
| | — | — | 3—5 | 3—5 | 3—5 | 3—5 | 3—5 |
| **Exhibits. Private Galleries, and Crafts Workshops.** | | | | | | | |
| Munich Art Exhibit 1929 in the Glaspalast (Crystal Palace) | Organized by the Artists' Association of Munich and the "Secession" Artists Club. Adm. 1 M. From June 1st to October 1st Open daily from 9 a. m. to 6 p. m. | | | | | | |
| Bavarian Industrial Art Assoc. (Bayer. Kunstgewerbeverein) | Pfandhausstr. 7. Adm. free | | | | | | |
| | — | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 |
| | — | 3—6 | 3—6 | 3—6 | 3—6 | 3—6 | 3—6 |
| Baron Lotzbeck's Art Collection | Karolinenplatz 3. Adm. free | | | | | | |
| | — | — | 1—4 | — | — | 1—4 | — |
| Permanent exhibition of the Munich Artists Co-operative Society (Künstlergenossensch.) | Maximilianstr. 26. Adm. 50 pf. Works of contemporary artists; monthly changes | | | | | | |
| | 10—1 | 9—6 | 9—6 | 9—6 | 9—6 | 9—6 | 9—6 |
| Exhibition of the German Artists Club: „Die Juryfreien" | Permanent. Adm. free. Prinzregentenstr. 2. On week-days 9.30 to 1 and 3 to 5.30 | | | | | | |
| Exhibition in the Kunstverein | Hofgarten Arcades, Galeriestr. 10. Closed on the 1 st and 15 th of each month. Adm. 1 M. | | | | | | |
| | 10—6 | 10—6 | 10—6 | 10—6 | 10—6 | 10—6 | 10—6 |

| | Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
|---|---|---|---|---|---|---|---|
| Künstlerbund München (formerly Feldgrauer Künstlerbund) | Hofgartenstrasse, next to the War Museum. Permanent exhibit. Adm. free | | | | | | |
| | 10—1 | 10 - 6 | 10 - 6 | 10—6 | 10 - 6 | 10—6 | 10—6 |
| Graphical Cabinet | Briennerstr. 10 (opp. the Wittelsbach Palace). Monthly change in exhibitions of old and contemporary graphical art. Adm. free | | | | | | |
| | — | 10 - 1 | 10—1 | 10—1 | 10—1 | 10—1 | 10—1 |
| | — | 3—6 | 3—6 | 3—6 | 3—6 | 3—6 | 3—6 |
| L. Bernheimer | Lenbachplatz 3. Exhibition of antiques, gobelins, carpets, and furniture. Adm. free | | | | | | |
| | — | 1/2 9—1 | 1/2 9—1 | 1/2 9—1 | 1/2 9—1 | 1/2 9—1 | 1/2 9—1 |
| | — | 3—1/2 7 | 3—1/2 7 | 3—1/2 7 | 3—1/2 7 | 3—1/2 7 | 3—1/2 7 |
| Otto H. Nathans' Louis Gallery | Ludwigstr. 6 Paintings and drawings by masters, especially of the 19 th Century | | | | | | |
| | — | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 |
| | — | 3—6 | 3—6 | 3—6 | 3—6 | 3—6 | 3 - 6 |
| A. S. Drey | Exhibits of antiquities, old paintings, &c. Maximiliansplatz 7. Adm. free | | | | | | |
| | — | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 |
| | — | 3—6 | 3—6 | 3—6 | 3—6 | 3—6 | 3—6 |
| F. X. Zettler's Exhibit of Stained Glass | Hofglasmalerei. Briennerstr. 23. Adm. free | | | | | | |
| | — | 9—4 | 9—4 | 9—4 | 9—4 | 9—4 | 9—1 |
| Christian Art Gallery (Galerie für christliche Kunst) | Ludwigstr. 5. Adm. free<br>Open on week-days from 9 a. m. to 7 p. m. | | | | | | |
| Heinemann's Gallery | Lenbachplatz 5—6. Adm. free | | | | | | |
| | — | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 |
| | — | 3 - 6 | 3—6 | 3—6 | 3—6 | 3—6 | 3—6 |
| Hugo Helbing's Gallery | Exhibits of antiquities and paintings by old and modern masters, remarkable auctions. Liebigstr. 21. and Wagmüllerstr. 15. Adm. free | | | | | | |
| | — | 9 1 | 9—1 | 9—1 | 9—1 | 9—1 | 9—1 |
| | — | 3—6 | 3—6 | 3—6 | 3—6 | 3—6 | 3—6 |
| State Porcelain Manufactory at Nymphenburg | Schlossrondell 8 (Tram line 1). Permanent exhibits Adm. free. Inspection of the factory 1 M. | | | | | | |
| | — | 8 - 11 | 8—11 | 8—11 | 8—11 | 8—11 | 8—11 |
| | — | 2—5 | 2 - 5 | 2—5 | 2—5 | 2—5 | — |
| **Public Buildings &c.** | | | | | | | |
| Nymphenburg Palace with gardens, Amalienburg, Badenburg, Pagodenburg and Magdalene Chapel | Adm. 1 M. Children 50 pf. Gardens free | | | | | | |
| | — | 10—11 | 10—11 | 10—11 | 10—11 | 10—11 | 10—11 |
| | 2—6 | 2—6 | 2—6 | 2—6 | 2—6 | 2—6 | 2—6 |
| Schleissheim Palace and Picture Gallery | Suburban train and bus lines. Adm. 1 M. Park free | | | | | | |
| | 10—12 | — | 10—12 | 10—12 | 10—12 | 10—12 | 10—12 |
| | 1—5 | — | 1—5 | 1—5 | 1--5 | 1—5 | 1 5 |
| National and Residenz Theatres | Max-Josephplatz 2. Entrance on the Maximilianstraße (porter's lodge). Adm. 50 pf. | | | | | | |
| | — | — | — | — | — | — | 2 |
| Prinzregenten Theatre | Prinzregentenplatz 12. Entrance Nigerstraße (porter's lodge), except in July and August. Adm. 50 pf. | | | | | | |
| | — | — | — | — | — | 2 | — |

| | Sun. | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. |
|---|---|---|---|---|---|---|---|
| Palace of Justice | Prielmayerstr. 5. Stair-case worth seeing | | | | | | |
| New City Hall (Neues Rathaus) | Marienplatz 8. Council halls, adm. 50 pf., apply, to the porter main entrance at the fountain | | | | | | |
| | — | 2—3 | 2—3 | 2—3 | 2—3 | 2—3 | — |
| Tower of New City Hall | With chimes at 11 a. m. (Excellent view). Lift 1 M. Apply to lift boy. Entrance under the tower | | | | | | |
| | 10—1 | 8—4 | 8—4 | 8—4 | 8—4 | 8—4 | 8—1 |
| Old Town Hall (Altes Rathaus) | Marienplatz 15. Remarkable council hall with medieval dancing figures. Entrance 50 pf. Tickets from the door-keeper of the New City Hall | | | | | | |
| | — | 2—4 | 2—4 | 2—4 | 2—4 | 2—4 | — |
| | Climb into old tower 50 pf. | | | | | | |
| | 10 - 6 | 9—6 | 9—6 | 9—6 | 9—6 | 9—6 | 9 - 6 |
| Frauenkirche (Cathedral) | Tower, 50 pf. | | | | | | |
| | 10—6 | 9—6 | 9—6 | 9—6 | 9 -6 | 9—6 | 9—6 |
| Peterskirche (St. Peter's Church) | Tower, 50 pf. | | | | | | |
| | 10—6 | 10 - 6 | 10—6 | 10—6 | 10—6 | 10—6 | 10—6 |
| Botanical Gardens with Museum | Nymphenburg, Menzingerstraße. (Tram line 1). Open air plantations open daily from 9—6. Adm. 20 pf. Conservatories 10—12 and 2—6, Adm. 50 pf. Week-day mornings 1 M. | | | | | | |
| Bavaria and Hall of Fame | Theresienhöhe 5. Adm. 50 pf. From April 1 to September 30 | | | | | | |
| | 8—12 | 8—12 | 8—12 | 8—12 | 8—12 | 8—12 | 8—12 |
| | 2—7 | 2—7 | 2—7 | 2—7 | 2—7 | 2—7 | 2—7 |
| Observatory (Sternwarte) | Sternwartstr. 15 (Bogenhausen). Adm. 50 pf. | | | | | | |
| | — | — | 2—4 | — | — | 2—4 | — |
| | Closed evenings | | | | | | |
| Grossmarkthalle (Market) | Südbahnhof. Chief gardners' market on week-days from 6.15 a. m. | | | | | | |
| | — | $^1/_2$7-$1^1/_2$ | $^1/_2$7-$1^1/_2$ | $^1/_2$7-$1^1/_2$ | $^1/_2$7-$1^1/_2$ | $^1/_2$7-$1^1/_2$ | $^1/_2$7-$1^1/_2$ |
| | — | 2—$^1/_2$6 | 2—$^1/_2$6 | 2—$^1/_2$6 | 2—$^1/_2$6 | 2—$^1/_2$6 | 2—$^1/_2$6 |
| | Closed sundays and holidays | | | | | | |
| Municipal Karl Müller's Volksbad | Zweibrückenstr. 31 Adm. 50 pf. | | | | | | |
| | — | 8—7 | 8—7 | 8—7 | 8—7 | 8—7 | 8—7 |
| Municipal exhibition grounds (Städtischer Ausstellungspark) | Theresienhöhe 4 a. Open daily until dusk. | | | | | | |
| Hofbräuhaus | At the Platzl. Open from 9 a. m. | | | | | | |
| Various Beer-halls (Bierkeller) | Arzbergerkeller, Nymphenburgerstr. 10. Augustinerkeller, Herbststr. 1. Bavariakeller, Theresienhöhe 3. Bürgerbräukeller, Rosenheimerstr. 29. Franziskanerkeller, Hochstr. 7. Hackerkeller, Theresienhöhe 2. Hofbräuhauskeller, Innere Wienerstr. 19. Löwenbräukeller, Nymphenburgerstr. 2. Salvatorkeller, Hochstr. 49. Spatenkeller, Bayerstr. 109. Stadtkeller, Rosenheimerstr. 15. | | | | | | | |

Visit the American Library, Salvatorplatz 1.
Open week-days from $10^1/_2$—$12^1/_2$ and $2^1/_2$—$6^1/_2$.



THE NEW STAGE 1930 AFTER THE CONSECRATION.

# How to see the Surroundings of Munich

The "Amtliches Bayerisches Reisebureau"
(Official Bavarian Tourist Office)
has arranged the following

## Motorcoach Tours

with first class coaches of the German Postal Administration enabling visitors to travel in the utmost comfort through the beautiful country between Munich and Oberammergau or to make excursions to Garmisch-Partenkirchen, Mittenwald, the Bavarian Royal Castles of Herrenchiemsee, Hohenschwangau and Neuschwanstein and other famous points in the glorious Bavarian Alps.

Half Day Excursions Daily

Leaving at 9.00 a. m. Returning about 1.00 p. m.
Leaving at 2.30 p. m. Returning about 6.00 p. m.

## Trip to Lake of Starnberg

via Forstenrieder Park to Starnberg a favourite summer resort on the beautiful lake, returning via the charming Mühlthal Valley to Munich. Stay at Starnberg about 2½ hours. The lake is 12½ miles long and ad some places 3 miles broad. The landscape is magnificent; there are lovely views of the distant Bavarian Alps.

Fare Mk. 6. – *Cars start from Promenadeplatz 16* (Official Bavarian Tourist Office) near Hotel Bayer. Hof.

## Motorcoach Tours

**One Day Excursion daily without guide (as only a scenic trip)**

Leaving at 8.30 a. m. Returning about 7.00 p. m.

**Round trip through the Bavarian Alps to Oberammergau and Garmisch-Partenkirchen**

GARMISCH.

via Isar Valley—Kochelsee—Kesselberg—Walchensee—Mittenwald—Garmisch-Partenkirchen (starting point of the new Bavarian cable-railway to Germany's highest mountain-peak the Zugspitze, 10000 feet)—Ettal (famous monastery), Oberammergau (famous as the village of the renowned passion play) —Murnau—Weilheim to Munich.

Fare Mk. 20.— *Cars start from Promenadeplatz 16* (Official Bavarian Tourist Office) near Hotel Bayer. Hof.

Itinerary: From Munich via Wolfratshausen, a pretty village on the river Loisach to Kochel near the lake of the same name. From here a fine winding ascent up the Kesselberg with magnificent views followed by a fairly steep descent to the Walchensee, surrounded by beautiful forestland and mountains on all sides.

Several climbs and descents before Wallgau (impressive mountain panorama) then level to Mittenwald near the Austrian frontier, a beautifully situated mountain resort in the broad valley of the Isar. Picturesque houses with

painted façades. World renowned manufacture of violins and zithers. Continuing the drive to Garmisch-Partenkirchen, (luncheon) famous as summer and winter resorts, bounded by the Wetterstein ranges with the Zugspitze (10 000 feet) the highest peak in Germany.

From here fairly level to Oberau, here one turns to the left and ascends along a magnificent road which winds considerably until approaching Ettal. In the vicinity is the famous monastery, founded in 1330 with a wonderful church dating from 1745 one of the finest specimens of Bavarian Baroque style. There is a descent all the way to Oberammergau, world renowned as the village ot the famous Passion Play. From here the road leads to Murnau, a picturesque little village close to a pretty lake called Staffelsee, thence to Weilheim, a charming little town on the Ammer and to Starnberg a favourite summer resort on the beautiful lake of the same name. A straight level road leads through the Forstenrieder Park, a fine wood, back to Munich.

**One Day Excursion daily with guide**

Leaving at $8^{30}$ a. m. Returning about $7^{00}$ p. m.

Visit to the famous

## Bavarian Royal Castles
## Hohenschwangau — Neuschwanstein

via Starnberg—Weilheim—Steingaden to Hohenschwangau and back via Füssen—Landsberg—Ammersee to Munich.

Fare Mk. 20.—

Entrance fee to Hohenschwangau Castle Mk. 1.50

Entrance fee to Neuschwanstein Castle Mk. 3.—

*Cars start from Promenadeplatz 16*

(Official Bavarian Tourist Office) near Hotel Bayer. Hof.

Itinerary: From Munich a level road leads through the Forstenrieder Park, a fine wood, to Starnberg, a favourite summer resort on the beautiful lake of the same name. From here we continue to Weilheim a charming little town on the river Ammer. Thence the road becomes very hilly and remains so all the way to Steingaden; from here fairly level to Hohenschwan-

NEUSCHWANSTEIN.

gau, near the romantic, blue Alpsee, a charming little lake, surrounded by mountains and extensive forests (luncheon). Close by the Castle of Hohenschwangau, built in 1832 by King Maximilian II. It was afterwards one of the tavourite residences of King Ludwig II. About half an hour's walk brings one up to the Castle of Neuschwanstein at an altitude of 3300 feet perched on the summit of a massive rocky cliff. The castle, built by King Ludwig II., in Romanesque style, is undoubtedly the finest modern edifice of its kind and stands overlooking the magnificent country, mountains, rivers and lakes. The sumptuously furnished rooms are decorated with frescoes representing scenes from Wagner's operas "Tannhäuser", "Lohengrin", "Tristan und Isolde" and "Parsifal". The views from the windows and the loggia of the Castle are superb; the best

panorama being obtained from the Marienbrücke. From Hohenschwangau a pretty road leads to Füssen, an interesting, picturesquely situated town on the river Lech with an old castle, and continues via Schongau to

Landsberg on the river Lech. This is a quaint town, with an old Townhall, a church built in the sixteenth century and an imposing gateway over 100 feet high. From here we continue to the Ammersee, a picturesque lake with beautiful views of the distant mountains and drive back via Pasing to Munich.

**One Day Excursion**
**Monday—Wednesday—Saturday with guide**

Leaving at $8^{30}$ a. m. Returning about $6^{00}$ p. m.

Visit to the renowned Royal Palace

**Herrenchiemsee**

GALLERY OF MIRRORS.

one of the most sumptuous and luxurious castles in the world via Bad Aibling—Rosenheim—Prien—Stock and returning via Wasserburg to Munich.

Fare Mk. 20.—

Entrance fee to the Palace Mk. 3.—, trip on Lake to Herreninsel and back Mk. 2.—.

*Cars start from Promenadeplatz 16*

(Official Bavarian Tourist Office) near Hotel Bayer. Hof.

Itinerary: From Munich a straight road leads to Perlach and through wooded country to Höhenkirchen, from here hilly to Bad Aibling a charming little summer resort, celebrated for its sulphur and mudbaths. Thence we continue to Rosenheim on the river Inn and arrive via Endorf at the small village Stock where a steamer is taken to the Herreninsel (luncheon at the Castle Hotel). Here stands the Herrenchiemsee Castle, the most gorgeous and luxurious castle in the world. This castle was built during 1878 to 1885 by King Ludwig II., on the model of Versailles. It has a most wonderful

interior of fabulous splendour. Especially remarkable is the magnificent staircase, the "Chambre de Parade" and the Gallery of Mirrors (260 feet long), lighted up with thirty-three huge chandeliers and fortyfour silver plated candelabra, holding in all 2500 wax candles. A beautiful view is obtained from the castle grounds of the smaller island, the Fraueninsel (with an old convent), and the distant mountains. We return to Stock by steamer and drive back via Endorf to Wasserburg, a quaint old town on the river Inn, picturesquely situated, and on via Ebersberg to Munich.

# The journey to Oberammergau

## A. By Train

During the Passion Play season, in addition to the regular scheduled trains which leave the Starnberger wing of the Munich Hauptbahnhof for Oberammergau (transfer in Murnau), special direct trains without transfer (Passionsspielzüge), will be run to and from Oberammergau on the day preceding and the day following each performance.

Time tables and rates for the "Passionsspielzüge" will be fixed lader and posted on the station bulletin boards.

All information will be furnished by any travel office; in Munich by the Amtliches Bayerisches Reisebüro, Promenadeplatz 16, or its branch office in the Hauptbahnhof. All train tickets can also be purchased at either bureau.

Written requests for information must be accompanied by return postage.

## B. By Motor Bus

The Amtliches Bayerisches Reisebüro has chartered a number of first class Reichspost buses which enable the traveller not only to make the trip from Munich, through the pretty foothill region, to Oberammergau and return most comfortably, but also offer him an opportunity to continue further into the Bavarian Alps as far as Garmisch-Partenkirchen, Mittenwald, and the royal castles of Hohenschwangau and Neuschwanstein.

These elegant motor buses of various sizes, for 12, 17, 21, 24 or 30 persons, are excellently equipped and furnished with all-weather tops.

All travel bureaus (in Munich, the Amtliches Bayerisches Reisebüro, Promenadeplatz 16), will receive reservations for all motor trips. The buses for Oberammergau depart from the Amtliches Bayerisches Reisebüro, Promenadeplatz 16 in Munich on the morning of the day preceding the performance.

Two trips are offered (Trip I and Trip II), with the following itinerary:

Trip I. (3 days)

*Trip by special busses from Munich through the Bavarian Alps to Oberammergau and return.*

(Departure on the day preceding the performance.)

1st day: Munich, Promenade Platz 16 Departure $9^{00}$ a. m. through the Isar Valley via Kochelsee to Walchensee; lunch $12^{00}$—$1^{30}$, through Mittenwald, Garmisch-Partenkirchen, Ettal ($3^{30}$—$4^{15}$)

MONASTERY ETTAL.

visit to the famous church of the monastery. Arrival at Oberammergau $4^{30}$ p. m.

2nd day: Passion Play in Oberammergau.

3rd day: Forenoon free for sightseeing in Oberammergau and environs (see Page 3), for excursions, &c., lunch in Oberammergau, Ettal or Linderhof. Departure from Oberammergau at $3^{00}$ p. m. Via Murnau, Weilheim, Starnberg, Munich $6^{30}$ p. m.

The total cost of the trip, including seat in the bus, lunch on the first third day, lodging and board for the driver, garaging and tips is 49 Marks.

We particulary recommend the carriage drive on the third day, to the charmingly situated royal castle of Linderhof in the Ammerwald. Participation in this very interesting excursion increases the total cost from 49 to 60 Marks. This total price includes not only the price of the horses and carriage but also the price of admission and tips at Linderhof.

(Departure from Oberammergau at $8^{30}$ a. m. — visit to the castle and fountains, starting at 10 a. m. Lunch at the Schlosshotel, either on the terrace or in the glass enclosed veranda, in the middle of the beautiful castle park. Arrival at Oberammergau at $2^{00}$ p. m.)

All information can be procured through the Amtliches Bayerisches Reisebüro, Munich, Promenade Platz 16, or through its branch office in Oberammergau (Municipal Lodging Bureau — opposite the Town Hall.)

### Trip II. (3 days)

*The more inclusive motor bus trip from Munich into the Bavarian Alps and to the royal castles of Hohenschwangau and Neuschwanstein:*

(Departure on the day preceding the performance.)

1st day: Munich, Promenade Platz 16 Departure $9^{00}$ a. m. through the Isar Valley via Kochelsee to Walchensee; lunch $12^{00}$—$1^{30}$, through Mittenwald, Garmisch-Partenkirchen, Ettal ($3^{30}$—$4^{15}$) visit to the famous church of the monastery. Arrival at Oberammergau $4^{30}$ p. m.

2nd day: Passion Play in Oberammergau.

3rd day: Departure from Oberammergau at $8^{30}$ a. m. over the interesting new Echelsbach Bridge, which spans the whole Ammertal, through Steingaden to the village of Hohenschwangau, and to the Alpsee with an excellent view of the castle of Hohenschwangau. Lunch in the Hotel Swansee or the Hotel Alpenrose. Visit to the castle of Neuschwanstein.

Departure from Hohenschwangau at $4^{30}$ p. m.

Arrival, Munich, Promenade Platz 16 at $7^{30}$ p. m.

The total cost of the trip — seat in the bus, lunch at Walchensee and in Hohenschwangau, entrance fee to the castle of Neuschwanstein, board and lodging for the guide and the driver, garage fees and tips—is 67 Marks.

## C. By Private car to Oberammergau

The Amtliches Bayerisches Reisebüro has at its disposal a large number of luxurious automobiles of the latest type, accommodating five to seven persons. These cars may be rented at reasonable rates on early application.

In conjunction with the Passion Play the following trips are especially recommended.

### Trip I. (3 days)

1st day: Munich — Isar Valley — Kochelsee — Walchensee — Mittenwald — Garmisch-Partenkirchen — Oberau — Ettal — Oberammergau.
2nd day: Passion Play in Oberammergau.
3rd day: Oberammergau — Murnau — Weilheim — Starnberg — Munich.

### Trip II. (3 days)

1st day: Munich — Starnberg — Murnau — Oberammergau.
2nd day: Passion Play in Oberammergau.
3rd day: Oberammergau — Ettal — Garmisch — Lermoos — Reutte — Füssen — Hohenschwangau — (visit to the royal castles of Hohenschwangau and Neuschwanstein) — Weilheim — Starnberg — Munich.

### Trip III. (3 days)

1st day: Munich — Starnberg — Weilheim — Hohenschwangau — (visit to the royal castles of Hohenschwangau and Neuschwanstein) — Füssen — Reutte — Lermoos — Garmisch — Ettal — Oberammergau.
2nd day: Passion Play in Oberammergau.
3rd day: Oberammergau — Garmisch-Partenkirchen — Mittenwald — Walchensee — Kochelsee — Isar Valley — Munich.

For longer trips (round trips in the mountains, tours in the Dolomites, Switzerland, Tyrol, Northern Italy and to the Alps in the neighborhood of Salzburg and Berchtesgaden) with any point of departure and arrival first class private cars may be procured. (See enclosed map.)

Reliable advice in regard to trips and expenses can be obtained from the Automobile Department of the Amtliches Bayerisches Reisebüro, Munich, Promenadeplatz 16.

Written requests should be accompanied by return postage.

## Stages from Heidelberg to Munich

### and from there to the Passion Play in Oberammergau.

The Mitteleuropäische Reisebureau G. m. b. H. arranges in the summer of 1930 regular long distance trips in stages from Heidelberg to Munich and back. Twice a week the comfortable motor cars make the trip in 2½ days through the Odenwald via Wuertzburg — Nuremberg — Rothenburg o. T. — Dinkelsbühl — Nördlingen — Augsburg to Munich, where sufficient time is provided for sight seeing. For the continuation of the trip to Oberammergau special cars are supplied. The return trip to Heidelberg takes the same route.

Reservations for these trips are received by all Travel Bureaus in Germany and Abroad, in Bavaria by the Amtliche Bayerische Reisebureau.

(Official Bavarian Travel Bureau).

# The Bavarian Highlands

If we look from the towers of Munich or from the higher parts of the city to the south the whole mountain range of the

## Bavarian Alps

in all their beauty, bordered by a green belt of foothills with glittering villages, unfolds itself surprisingly near to our eyes. Munich, the beautiful, cosmopolitan city of art is the starting point for trips into this beautiful region of mountains.

The Bavarian Alps include the region between the Lake of Constance and the Salzach. Hemming in as they do, with their lofty crags, quiet river valleys, numerous beautiful lakes and charming spas, it is hard to say, if there exists in any part of the world, an equal diversity of scenery. The traces of an important historical and cultural past, which we find everywhere, give the Bavarian mountain region its characteristic charm. The names of the towns, mountains and lakes of this district are so well known that no further comment is necessary.

Among them, you find the Lake of Constance with its gently rolling fertile shores, the old insular town of Lindau, in the Allgäuer Alps to the east the old Roman town of Kempten, the charming mountain world including Mädelegabel, Höfats, Trettachspitze, Hohes Licht, Gottesackerwände, Heilbronner Weg, Jubiläumsweg and the Nebelhorn which can be reached by cable road, the prospering Immenstadt, the comfortable Sonthofen at the foot of the Grünten, the hospitable summer resorts of Hindelang and Pfronten, the old and venerable Füssen, the royal castles of Hohenschwangau on the Alpsee and Neuschwanstein at the foot of the Säuling.

Then follow the Ammer Mountains, with pretty Murnau on the Staffelsee and the artistic "Passion Play Village" of Oberammergau; the famous Benedictine

Abbey of Ettal, founded in 1330, with its famous baroque church, which is considered an attempt to imitate the Temple of the Holy Grail at Montsalvage; the idyllic royal castle of Linderhof, a splendid gem in its dark green mountain setting. At the foot of the gigantic Wettersteingebirge in the "Werdenfelserland"; the well-known spa and sporting place of Garmisch-Partenkirchen, centre of the tourist routes in the Bavarian Highlands, with its recently completed cable road to the Zugspitze, the highest summit in Germany (9730 ft.), and the telpher ways to the peaks of the Kreuzeck and the Wank; the interesting Höllentalklamm and Partnachklamm, and the romantic mountain lakes, Rissersee, Badersee and Eibsee. On the northern slopes of the Karwendelgebirges the hamlet of Mittenwald, once the most active commercial centre on the old Roman road to Germany, the highest spa in the Bavarian Highlands (2900 ft.), famous for its violin manufacture, serves as a starting point for mountain climbing and excursions. To the north follow the Estergebirges, with the Wank, Krottenkopf and Kistenkopf, towering guards of the Loisach Valley, then the much-frequented summits of the Herzogstandes, the Heimgarten and the Benediktine Wand, to the feet of which lie the Kochelsee and Walchensee. The new Walchensee power plant is of particular interest, as it is the largest in Germany. Circling these peaks, we come to the garden-like Bad Tölz, and into the region of the Tegernsee and Schliersee, the two pretty foothill lakes with their crown of lofty peaks. On the Tegernsee lies the town of the same name, with its twin towers, founded in 746 as a Benedictine abbey, and formerly known as a centre of art and science. At the southern end of the Tegernsee is the charming town of Egern-Rottach, and on the western shore the newly rebuilt iodine-bath of Wiessee, the lovely Schliersee, and the song-loving town of Bayrischzell at the foot of the Wendelstein. (Cog-railway from Brannenburg to the Wendelstein Hotel).

Beyond the Inn Valley is the Chiemgau, bordering on its two lakes Simssee and Chiemsee. In the Chiemsee itself we find the two islands of Herrenchiemsee, with its beautiful royal castle, and Frauenwörth, the old convent founded in 750. On the shore of the Chiemsee is the quaint old town of Prien, Aschau lying in the shadow of its castle, the spa Traunstein, and the quiet Ruhpolding. Towering above the lakes are the peaks of the Kampenwand; Hochries, Hochfelln and Hochgern. As a brilliant finish, we come to the Berchtesgadener Land, with its world-famous Spa Reichenhall at the foot of the Hochstaufen and the Zwiesel. (Cable road to the Berg Hotel on the Predigtstuhl in the Latten Mountains.) The charming Berchtesgaden, with the mighty double peak of the Watzmann about whose lofty crags many legends have been spun, the Hochkalter, the Hohen Göll, the Untersberg, and the pearl of the Bavarian Alps, the Königssee, lying at the foot of the Steinerne Meer, so perfect in its beauty that it seems to have been plucked fromm a fairy tale.

Crossing the southern border of Bavaria over the Lake of Constance we come to Switzerland, via the Fernpass or Mittenwald, Bad Kreuth or Kufstein to the Tyrol, or through Salzburg to the Salzkammergut. The whole district of the Bavarian Alps is connected with Munich, not only by an extensive railroad system, but also by numerous, autobus lines managed by the Reichspost, and daily airplane service from Munich to Bad Reichenhall, Innsbruck and Friedrichshafen on the Lake of Constance.

Round trips to the mountains can be arranged according to your special wishes. Or you might participate in one of our special party trips into the Bavarian Alps, as arranged by the Amtliches Bayerisches Reisebüro in the well-equipped and modern buses of the Deutsche Reichspost.

# The five most beautiful cities of picturesque Franconia

## Nürnberg

the city of the Meistersinger, the city of famous German artists and scholars, the city of proud Burgers, who reached importance through industry and cleverness. Nürnberg combines, more than any other German city, the unmarred beauty of the old city with the intense life of a modern metropolis. Special points of interest are the old wall of the city, the medieval fort, the Germanic Museum, the Museum of means of communication, the picture gallery, the Dürer-Haus, the city hall, numerous historic buildings and courtyards, the Planetarium, the zoological garden, the excellent theatre with its festival play, "The Meistersinger", firstclass stadium, &c. In the immediate neighbourhood is the charming excursion region of Franconian Switzerland, Bamberg, Würzburg, &c. From Nürnberg through Ansbach, the beautiful rococco city, daily communication is maintained by train and auto with Rothenburg. Board and lodging to meet any taste may be obtained everywhere. Information given by all travel bureaus and directly by the Nürnberger Verkehrsbüro, Hauptbahnhof.

## Rothenburg ob. d. Tauber

lies high above the Tauber, a proud city, once more important in external power than today, today more beautiful than ever. It is easily accessible by automobile and by train. In summer the historical plays of the "Meistertrunk" (The Master Draught) and that of the entrance of the imperial general Tilly into the conquered city of Rothenburg, take place here. Besides the above are presented the historic cask-makers' dance and the comedies of Hans Sachs, all laid in the charming medieval scenery. There are many interesting excursions through this old center of Franconian and Swabian culture. Information may be had at all travel bureaus and direct from the "Verkehrsverein" in the Rathaus or its branch office in the Bahnhof Kiosk.

## Nördlingen

in Bavarian Suabia. A living mediaeval city. Local Play "Anno 1634" by Rev. Wolf Meyer-Erlach in Heidingsfeld, under the direction of Court Actor Basil with co-operation of Herr Frank. Mediaeval dances, open-air performances. Information from Verein Alt-Nördlingen, Werbeausschuß.

## Dinkelsbuehl

in Franconia, near Rothenburg o. T., one of the most beautiful and perfect of mediaeval cities, full of loveliness and romance. Every year in the middle of July the original Local Festival "The Children's Carouse" with historical festival play and guild dances. Prospectuses and information from the Verkehrsausschuß, Dinkelsbuehl.

## Würzburg

the many-towered city on the Main a bishopric since 741, has become great under the crozier. Well situated on both banks of the Main, its two sections connected by a wonderful bridge, it lies hemmed in by vine-clad hills and protected by the great fortress of Marienberg. The many schools, the University, the state-controlled Conservatory of Music, &c., all bear witness to the activity of its cultural life.

Würzburg abounds in excellent examples of ecclesiastical and other types of architecture. The Bishop's Palace, built by Balthasar Neumann, from 1720 to 1744, is of world renown. The famous Mozart festivals take place every year during the month of June. In the charming neighbourhood we might also mention Veitshöchheim with its beautiful park. Longer excursions, which are recommended, include visits to Bad Kissingen, to the mountains of the Rhön and the Spessart, and to the beautiful little Franconian cities in the valley of the Main. Information may be obtained through all travel bureaus, and from the "Verkehrsverein", Würzburg, Bahnhofplatz 1.

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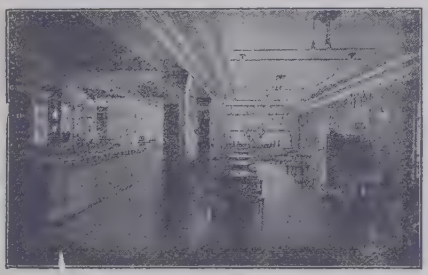

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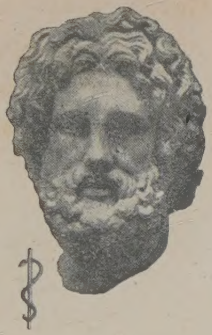

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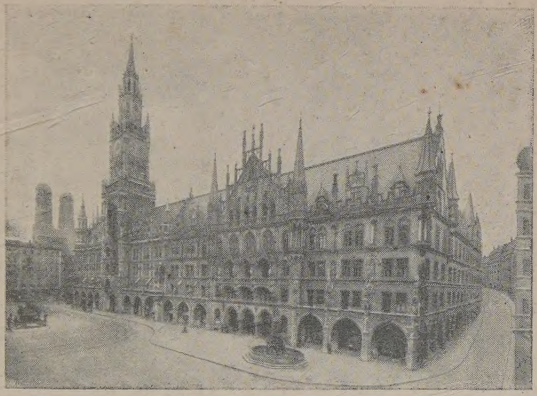

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